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REFLECTIONS ON COURTSHIP AND MARRIAGE:

In two LETTERS to a FRIEND.

Wherein a practicable PLAN is laid down for OBTAINING and SECURING

CONJUGAL FELICITY.

To which is annexed,

A LETTER to a very young Lady on her marriage. By Dr. SWIFT.

Together with

Two ESSAYS on JEALOUSY. By Mr. ADDISON.

LONDON:

Sold by A. THOMSON, R. NICHOLSON, T. DAVIDSON, W. MANSON, and P. NEWTON.

BRITISH MUSEUM

ADVERTISEMENT.

Gentlemen and Ladies,

IT is judged proper to acquaint you, that the enſuing ſheets were conveyed to the preſs through a channel, whoſe original ſource is concealed from our knowledge. You will find the author did not intend it for public view; for indeed there are ſuch evident marks of a deſhabille, and ſuch a careleſs negligence of dreſs, that though it may be allowed to pay a morning-viſit to an intimate friend, it was not dreſſed by the writer to entertain company, but ſtole by a private way, unſhaved and unſhifted, to the cloſet of his friend. Whether by the death of its author, or his friend, or by what other fortuitous turns, it at length arrived to the preſs, and now preſents itſelf to public obſervation, we cannot inform you. But that the author is ignorant of its publication, as we are ignorant of him or her, and that no diſhonourable breach of confidence has been made, there are many concurring circumſtances to perſuade us of.

Let it therefore be conſidered (though the preſs now gives it a public relation) as really a private entertainment in its deſign, originally given behind the curtain of a very

intimate friendſhip; but death, or ſome other incidents, have drawn up that curtain, and exhibited to public light this private ſcene of friendly intercourſe; where the mind gives a vent to its feelings, without any ſtudious elaborate preparation; where the ſentiments flow like a natural caſcade, rudely beautiful, though not regularly charming, with more native impetuoſity than methodical harmony.

It is nevertheleſs apprehended, though theſe *Reflections* were deſigned only for private entertainment and uſe, the publication of them may yield pleaſure and utility to the younger part of each ſex; and may perhaps tend to diſcountenance the falſe, unnatural, and inſolent ridicule, that frequently endeavours to beſpatter and affront the conjugal tie; which is, and has ever been, the ſacred cement of all ſocieties; and which has had the approval and veneration of the beſt and wiſeſt minds in all ages. The common-place witticiſms againſt this amiable and deſirable union, are indeed ſuch low wretched ſtuff, as to be with indignation excluded from all polite converſations.

The author of the following *Reflections* endeavours to lay a practicable plan, by the execution of which the matrimonial ſtate

may produce ſuch a crop of felicity, as to make it highly worthy the purſuit of every reaſonable and virtuous mind. Had he wrote for public view, he would probably have appeared in a more full and regular dreſs;—but that has already been apologized for. We ſhall only therefore declare our opinion, that his plan carries reaſon and conviction with it; and might perhaps more fully have done ſo, had he conſidered his ſubject by way of contraſt, as forcibly as he has in the abſtract: For whoever has obſerved the declining days of old bachelors in general, may ſee their unconnected, unrelative ſtate in ſociety, tottering to their graves in a gloomy ſolitude, or at beſt only attended by a few artful rapacious vultures, who impatiently wait for their prey. No tender affectionate companion, of ſimilar mind and manners, whoſe conſtant ſunſhine of love warmed the ſpring and ſummer of his days, and now, with an unalterable friendſhip and fellow-feeling, accompanies him arm in arm through the dreary wilds of his winter, with the guard of a ſon or ſons, whoſe filial pity and manly vigour is ever ready to protect him from the inſolence of others, or to defend him from thoſe calamities to which our feeble age expoſes

us; ſurrounded with a prattling offspring, fondly careſſing their hoary grandſire, and blooming a proſpect of future honour and virtue. What exquiſite ſenſations this patriarchal breaſt muſt feel! what heavenly raptures his ſoul muſt glow with! *Matrimony* may, upon our author's plan, acquaint us with them.—But theſe divine ſupports are as little to be expected by an *old bachelor*, as in our power to deſcribe.

Our author's reflections may furthermore convince the fair ſex, that though fortune may buy them a mercenary tyrant; though beauty may provoke their ruin, or attract ſome fop or coxcomb; yet good ſenſe, and real merit only, will touch the heart of, and maintain their influence over men of true worth and knowledge: That the charms of judgment, diſcretion, and good temper, are the only laſting foundations upon which matrimonial felicity can be built: That the cultivation of their minds is abſolutely neceſſary to the production of their happineſs: That love will ſoon ſtarve without friendſhip: And, finally, That as the ſtandard of human felicity in general is the *practice of wiſdom and virtue*, ſo alſo of the conjugal union in particular.

RE-

REFLECTIONS

ON

COURTSHIP and MARRIAGE.

LETTER I.

YOU tell me, the diſpute which was carried on in our company the other day, has rather made you a ſceptic to both, than a convert to either ſide of the queſtion; and you deſire my deliberate ſentiments on the ſubject of that afternoon's argument.

You have an unqueſtionable right to aſk me: I wiſh my anſwer may prove ſatisfactory.

Marriage, you know, was the topic of our converſation, and the ſubject of our diſpute. We were all bachelors; and each declared he had no ſchemes of that kind on his hands, and was therefore ſo far unbiaſſed.

You may remember many ſprightly things were ſaid againſt that ſcene of life; ſome very plauſible ones.

It was alledged, on the one hand, That the education of women, in general, muſt naturally give them a ſtrong bias to diſſembling and affectation; the turn of thinking which for the moſt

part they early imbibe; the too much attention and artifice they are taught to beſtow on their perſons; the trifling, and often ill-judged accompliſhments, by which their ambition is excited, and in which, for the moſt part, they ſo ſtudiouſly endeavour to excel.

By this method of management they are poliſhed to a ſuperficial luſtre, dazzle our ſights, and work up our paſſions. But, for that end, the ſubſtantial culture of their minds is groſsly neglected; true good ſenſe, and ſound judgment, the ineſtimable perfections of a generous, an open, and noble mind, are but little conſidered in their educations.

Hereby are they quite unfitted for the delicate pleaſures of a rational eſteem, and the god-like joys of a manly friendſhip.

Not having, therefore, the requiſite fund of ſubſtantial worth to raiſe the thought, and touch the heart; to be an agreeable companion, and a ſteady friend; and only ſtriking the ſprings of paſſion and appetite; when theſe are deadened, as they naturally will be by poſſeſſion, the joys of wedlock grow dull and inſipid, ſicken, and die away; leaving us in their room a vain and capricious, an empty and inſignificant companion, with perhaps a helpleſs infant or two, to increaſe our care and vexation.

Is there, was it aſked, any thing ſo engaging, ſo eligible, in this ſocial ſcheme of life, as to induce a man of ſenſe and judgment to embrace it; to quit for it, the free, the eaſy, and independent pleaſures of a ſingle life; where, cool and unmoleſted, he exalts and improves his underſtanding in the treaſures of ancient and modern learning; unſhackled

ſhackled from the cares of a family; unclogged by that perplexing chain, a petulant, or a weak, or a fantaſtic wife, relaxes himſelf with the agreeable converſation of polite, chearful, and witty companions!

Is there, was it added, any compariſon between the two ſcenes of life?

It was obſerved by the advocates on this ſide of the queſtion, that a debauched, diſſolute life, was not pleaded for; but that there was a juſtifiable mean betwixt both extremes, more choice-worthy than either, and which a man of prudence and diſcretion might hit upon.

And here, you may remember, a gentleman in company ſpoke to the following purpoſe.

"The deſcription which has been given of the "education of our modern young ladies, and its "malignant influence, is, I muſt confeſs, but too "juſt, and too general. And though many, in "pictures of this kind, often diſcover too much "coarſeneſs in their paint; yet I think this has "been touched as becomes the hand of a gentle-"man, and one that deſires to reaſon, not in-"veigh.

"The inferences which throw themſelves on us "by the queſtion aſked, have great plauſibility; "and, generally conſidered, carry with them a "weight, near, and almoſt equal, to conviction.

"But, gentlemen, I would beg leave to ob-"ſerve, that though the common education of "young ladies is chiefly extended no farther than "to ſuperficial and exterior accompliſhments; and "that their behaviour is rather owing to a ſort of

" mechanical influence, than to ſentiments from
" reaſon and judgment; that reading and reflec-
" tion are too much neglected by them, or ill
" regulated; that their taſte of real worth and
" merit in men and things is thereby rendered ve-
" ry defective, and often ſhows itſelf to be mighty
" ridiculous; that their paſſions are rather kept
" under reſtraint by the common rules of decorum,
" than by any rational conviction of a real beauti-
" ful and deformed in characters, independent on
" who ſees, or who knows; that they aim more
" to catch the eyes, than penetrate the heart, to
" blow up the paſſions, than to ſecure the un-
" derſtandings of their admirers; that eſteem and
" friendſhip are more remote from their attention,
" than frothy compliments and foppiſh rant:

" Notwithſtanding all this, I conceive, gentle-
" men, where the diſpoſitions of a young lady are
" not of a bad turn by nature; whatever little
" weeds may be ſprung or ſpringing up from the
" unhappy influence of her education, are to be
" cleared; her mind and temper are ſtill capable
" of ſuch cultivation, by a ſkilful addreſs, as to
" render her very worthy eſteem and friendſhip,
" to a man of ſenſe, worthy his choice as a com-
" panion for life.

" I am perſuaded no one in this company will
" aſſert, women are by nature conſtituted incapable
" of friendſhip, or any ſocial charms which our ſex
" poſſeſſes. Every perſon here is better verſed in
" hiſtory and human nature.

" What then ſhould obſtruct their ſhining in
" ſo exalted a light?—Why, education, the trifling

" and

" and narrow extent of thinking which that ac-
" cuſtoms them to, &c. &c.

" But in young minds, for of ſuch only I ſpeak,
" where there are commonly docile and pliable diſ-
" poſitions, is it an inſuperable taſk to raiſe in
" them an ambition for good ſenſe, and a judici-
" ous taſte? There are many paſſions to work up-
" on, which a nice and gentle hand may manage
" to his purpoſe. There are the ſeeds of reflec-
" tion; and though they may lie under rubbiſh,
" it is to be cleared away. They may be ſown in
" good ground; and, by minding times and ſea-
" ſons, and dealing tenderly with them, they will
" bring forth a crop of happy and uſeful reflec-
" tions.

" But ſuffer me, gentlemen, to go yet farther.
" Allowing what we have ſaid on the education of
" young ladies to be all true, do not our ſex too
" often complete what that has begun? Do we
" not, in general, flatter them with a heap of
" bombaſt ſtuff, and then laugh at them for ſeem-
" ing pleaſed with it? Do we not blow up their
" vanity and conceit, with notions of that merit
" to which they have no juſt title? and gloſs over
" their ſilly airs and follies with falſe applauſe,
" and epithets of approbation? Do not we gene-
" rally converſe with them in a language of rho-
" domontade and nonſenſe?

" How then is it poſſible for them to improve,
" how to diſcern real from falſe excellence, who
" ſeldom hear a word of ſenſe, and leſs of truth? Is
" is this ſort of treatment young ladies meet with
" in common life; and too much of this kind we

" carry with us when we make our matrimonial " addreſſes; to which, and our ſubſequent im- " prudences after marriage, I cannot but aſcribe " the many juſt ſatires that are thrown out againſt " it.

" But would we"———Here the diſcourſe was interrupted by a circumſtance which I doubt not you well remember.

Had the gentleman proceeded, your opinion might poſſibly have been determined, and prevented me an attempt, for which I fear I am not ſufficiently qualified.——However, I will not add to the trouble of your peruſal any further apologies, which are in general the effects more of vanity than modeſty.

I am then of that gentleman's opinion, whoſe diſcourſe was broke in upon:

That unhappy matches are often occaſioned by mere mercenary views in one or both of the parties, or by the headſtrong motives of ill-conducted paſſion.

That by a prudent and judicious proceeding, in our addreſſes to a young lady of a good natural temper, a probable foundation may be laid for making her an agreeable companion, a ſteady friend, and a good wife.

And that after marriage, by continuing in the road of prudence and judgment, we may erect a ſuperſtructure of as much real felicity, and as refined an enjoyment of life, to its lateſt period, as any other ſcheme can juſtly lay claim to.

I ſhall give you my deliberate thoughts on theſe four particulars; the firſt, ſecond, and third, will be the ſubject of this, the fourth that of another letter;

letter; and, to be the leſs confuſed, I ſhall put them under a ſort of method.

SECT. I.

Many unhappy matches are occaſioned by mercenary views in one or both of the parties.

THAT luxury, and an expenſive manner of life, is not leſs the attention than the ambition of moſt people in their ſeveral claſſes; and that ſuch a turn of mind muſt naturally and neceſſarily carry with it a violent and inſatiable thirſt for riches; to any perſon of obſervation and reflection, is as obvious on the one hand, as it is conſequential on the other.

It is as certain, that a paſſion ſo prevalent, will, of courſe, weigh down and ſtifle every noble, generous, and diſintereſted ſentiment.

We ſee but too often, like a deſtructive torrent, it hurries away all the principles of humanity, friendſhip, and honour.

In ſhort,—whenever luxury, and an ambition for ſhow and grandeur, becomes our ruling paſſion; the love of money, as being the neceſſary means for attaining the other, will be proportionably ſtrong: And whatever be our ruling paſſion, it will ſwallow up all the reſt, and be the governing principle of our actions.

A great philoſopher, and a poet, that has, I think, no equal in our language, tells us,

The

The ruling paſſion, be it what it will,
The ruling paſſion conquers reaſon ſtill *.

Every man of obſervation and thought does, I believe, find, that exterior ſhow, and the poſſeſſion of wealth, is become the common ſtandard of merit; that a ſlaviſh obſequiouſneſs is paid to it, at the expence of all that is truly great and manly.

The ſame little, ſneaking, and ſelfiſh ſpirit, is crept into our matrimonial purſuits; and not, I think, leſs with the fair than our own ſex.

What abominable proſtitutions of perſons and minds are daily to be ſeen in many of our marriages! How little a ſhare has real friendſhip and eſteem in moſt of them! How many play the harlot for a good ſettlement, under the legal title of a wife! and how many the ſtallion, to repair a broken fortune, or to gain one!

Are theſe muckworms to expect any ſocial happineſs with each other! ſhall their wretched experience be quoted as inſtances to prove matrimony unworthy our choice!

As well two mountains of *Peru* might meet,
And mix their droſs to make a bondage ſweet †.

The real felicity of marriage does undoubtedly conſiſt in a union of minds, and a ſympathy of affections; in a mutual eſteem and friendſhip for each other in the higheſt degree poſſible. But in

* Pope's Epiſt to Lord Bathurſt.
† Watts *(a memoria)*.

that alliance, where intereſt and fortune only is conſidered, thoſe refined and tender ſentiments are neither felt nor known. And what are they exchanged for? Why, to make a glare in the eyes of the little and great vulgar; to be hurried through ſcenes of ridiculous and treacherous ceremony; to raiſe envy in the weak and ſilly part of the world, pity and contempt in the wiſe and judicious.

And what are the conſequences to the parties themſelves? Why, at beſt, a cold, flat, and inſipid intercourſe; void of the exquiſite reliſh of a ſincere eſteem, and the divine pleaſures of a reaſonable and honourable friendſhip.—But more frequently the iniquity of their intereſted views, in one or both, appears undiſguiſed, is ſucceeded by contempt and diſdain, and throws ſuch a fire of contention and uneaſineſs between them, as gives too juſt a cauſe for that direful ſimile, a hell upon earth.

If the happineſs of a married life does, as it moſt certainly muſt, ariſe from an unfeigned eſteem and ſincere friendſhip for each other; how is it poſſible for ſuch godlike effects to flow from ſuch diabolical cauſes, as avaricious, mercenary, and ſelfiſh views? Do ſuch diſpoſitions, and can ſuch dirty ſouls ever feel the pure and delicate flame of a ſincere love? of that myſterious affection which ſwells the heart, and overflows in the gentle ſtreams of an anxious fondneſs? Can intereſted deſigns, can thoſe ſlaves to droſs, be animated with the ſpirit of a generous, an elevated, and inflexible friendſhip? It is inconſiſtent, and repugnant to reaſon and nature. Gold is their idol; it is that they wed.

To

To conclude, It is a truth of the plaineſt demonſtration, that ſlaves to fortune, or the gratification of their own ſelfiſh paſſions, who centre their views in life within themſelves, independent on the feelings of others, are incapable of a ſincere and ſteady friendſhip; nor can their hearts glow with the warm benevolence of a tender affection.

Does it not then very evidently appear, that marriages which are made on the mere motives of intereſt, will naturally turn out inſipid, unhappy, and fatal ſituations?

If there can be found any inſtances to the contrary, they muſt be owing to a happy chance. Thoſe who in ſo important an engagement will truſt to a *fors fortunæ* for their happineſs, are not worth reaſoning with. It is true we cannot arrive to certainty in human contingencies; but when reaſon, and the greateſt degree of probability, are againſt us, it is madneſs, it is egregious folly, to act in contradiction to them.

It muſt not be inferred from the foregoing, that prudence and diſcretion, with regard to fortune, are to be baniſhed from our conſideration. That would be an extreme, on the other hand, equally or more ſubverſive of our happineſs.

To talk of a competence, is, in effect, ſaying nothing at all; what may be ſo to one man, is not ſo to another. But this is certain, the nearer we bring our deſires of living, and our reliſhes of pleaſure, to the neceſſities of our nature, the more eaſy and certain will our happineſs be: And undoubtedly ſplendor and magnificence are more imagi-

nary,

nary, than real and neceſſary ingredients to human felicity.

How much, or how little a fortune will content us, depends chiefly on our own way of thinking. Be this as it will, it ſhould ſeem very proper before all marriages, for both parties to know truly and fairly what they have to expect on this head; and ſeriouſly to conſider with themſelves, whether it will be ſufficient ſo far to anſwer their deſires, as to prevent future murmurings and anxieties, and prudently allow them to enjoy life as they intend. All deceit herein ſhould be carefully avoided; we may otherwiſe impoſe on ourſelves, and ruin all our future felicity.

SECT. II.

Unhappy marriages are often occaſioned from the headſtrong motives of ungoverned paſſion.

THE cool and conſiderate views of intereſt have taken ſo deep a root even in very young minds, that thoſe feveriſh marriages are not very common; and we are, I think, now-a-days, more liable to them in our dotage than our bloom.

An amorous complexion, a lively imagination, and a generous temper, are ſo apt to be charmed with an agreeable perſon, the inſinuating accompliſhments of muſic and dancing, *une bonne grace* and a *gaiété de cœur*, that it is inſtantly tranſported, ſighs, languiſhes, dies for poſſeſſion. In this diſtempered condition, and amorous fit of madneſs, his

his ſanguine and heated imagination paints her out to him, in all the romantic lights of an Arcadian princeſs, an angel form, and a heavenly mind, the pride of nature, and the joy of man, a ſource of immortal pleaſures, raptures that will never ſatiate, bliſs uninterrupted, and tranſports too big for expreſſion.——Bloated with all theſe nonſenſical ideas or chimeras, worked up to a raging fit of enthuſiaſm, he falls down and worſhips this idol of his own intoxicated brain, runs to her, talks fuſtian and tragedy by wholeſale. Miſs bluſhes, looks down, admires his eloquence, pities the dying ſwain, catches the infection, and conſents, if papa and mamma will give theirs.

The old people ſtrike the bargain; the young ones are mad and light headed with thoſe raviſhing ſcenes their warm conſtitutions and diſtempered fancies preſent to their view.

Well, they are married, and have taken their fill of love. The young ſpark's rant is over; he finds his imaginary goddeſs mere fleſh and blood, with the addition of a vain, affected, ſilly girl; and when his threatical dreſs is off, ſhe finds he was a lying, hot-brained coxcomb.

Thus come to their ſenſes, and the maſk thrown off, they look at one another like utter ſtrangers, and perſons juſt come out of a trance. He finds by experience he fell in love with his own [no] ideas, and ſhe with her own vanity. Thus plucked from the ſoaring heights of their warm and irregular paſſions, they are vexed at, and aſhamed of themſelves firſt, and heartily hate each other afterwards. From hence ariſe reproaches, contradictions,

dictions, &c. Thus all their fantaſtic bliſs ends in ſhame and repentance.

In ſerious truth, how can it be otherwiſe?

Paſſions are extremely tranſient and unſteady; and love, with no other ſupport, will ever be ſhort-lived and fleeting. It is a fire that is ſoon extinguiſhed; and where there is no ſolid eſteem and well-cemented friendſhip to blow it up, it rarely lights again, but from ſome accidental impulſes, by no means to be depended on; which a contrariety of tempers, the fatalities of ſickneſs, or the frowns of fortune, may for ever prevent, as age moſt certainly will.

Beſides, in marriages of this kind, there is neither time nor coolneſs ſufficient for fixing an eſteem and friendſhip; and therefore the very foundation for its laſting happineſs are wanting. May they follow, do you think? Alas! how uncertain is that! and ſo many probabilities on the contrary ſide, that none ſurely but the moſt daring and inconſiderate people would run the riſk.

What has been obſerved, ſeems to point out, that a blind, a ſudden and intoxicating paſſion, has a natural tendency, under its own direction, to occaſion unhappy marriages, and produce ſcenes of grief and repentance.

Let us, on the contrary, proceed with deliberation and circumſpection. Let reaſon and thought be ſummoned before we engage in the courtſhip of a lady; endeavour as much as poſſible to ſtifle all thoſe paſſionate and amorous emotions that would cloud and bribe our judgments. Let us ſeriouſly reflect, that engagements of this kind are of the greateſt

greateſt moment to our future happineſs in life; that courtſhip brings on marriage, and that makes all the peace and welfare of our lives dependent on the behaviour and diſpoſitions of another; a matter of the utmoſt conſequence, and of which we cannot well think too long or too much. Let not therefore our eyes or paſſions prevail with us, to barter away all that is truly valuable in our exiſtence for their gratification.

Some women have infinite art, being early bred to diſguiſe and diſſemble; yet, by a ſkilful attention, calmneſs, and impartiality, we may form a judgment of their characters in the main: Which we ſhould endeavour to do, and compare them fairly with our own; ſee how they will correſpond; be rationally convinced of a ſimilitude in our ways of thinking, a harmony in our minds and tempers, before we venture to change the name of miſtreſs into that of wife.

Thus let us deliberate, thus let us proceed, and thus arm ourſelves with reaſon and reflection in this great affair; leſt, by too much warmth and precipitancy, we draw thoſe miſeries on ourſelves, which repentance will neither aſſwage nor remove.

Having now drove the mercenary herd to their native mines, and made evident their unfitneſs for breathing the pure and generous air of matrimonial felicity; left the inamoratoes to float in their fool's paradiſe with novels and romances; let us endeavour to fix ourſelves on the true baſis of conjugal happineſs, and ſee if we can hit upon the path wherein an agreeable companion, a ſteady friend, and a good wife, may be found.

And

And this we muſt enter upon by a prudent and judicious courtſhip, which, as it was before obſerved, is laying the foundation of a happy marriage.

SECT. III.

In our addreſſes, let our conduct be ſincere, our tempers undiſguiſed; let us uſe no artifices to cover or conceal our natural frailties and imperfections, but be outwardly what we really are within, and appear ſuch as we deſign ſtedfaſtly to continue.

IN the gay time of courtſhip, it ſeems to be a general practice with both ſexes, to conceal all perſonal defects by every artifice of dreſs, &c.

This is not ſo politic, and may be attended with future conſequences very prejudicial. By ſo intimate an union as that of marriage, all bodily defects will ſoon be diſcovered; and as hypocriſy, in the minuteſt matters amongſt friends, is extremely odious, thoſe defects will carry a ſting and guilt with them, to which perhaps we may be never reconciled: whereas, had no art been uſed for their concealment, they might have cauſed little or no concern.

Nothing to a generous mind is more ungrateful, than any ſort of impoſition from a friend.

Love and friendſhip are of ſo nice and delicate a texture, that diſingenuity in the ſmalleſt matters ſhould be avoided.

Theſe remarks may appear but of little importance to people of a coarſe and unpoliſhed taſte; but I am perſuaded they will have their weight with thoſe of a contrary turn.

For my own part, I would, if any thing, be rather leſs careful and exact in my perſonal appearance before than after marriage; becauſe the difficulty of raiſing an affection is not ſo great as that of preſerving it; as every little perſonal embelliſhment may be ſerviceable in the former caſe, ſo it undoubtedly will in the latter.—But the care of our perſons will come under a more particular obſervation in my ſecond letter; and though it is ſeldom neglected before, yet it is often ſo notoriouſly after marriage, that I believe many unhappy ones are cauſed by it.

However it be as to the ſpruceneſs and decoration of our perſons, I muſt affirm it a moſt dangerous folly, an impoſition highly culpable, to maſk our tempers, and appear what we really are not; to exhibit a forged draught of our minds and diſpoſitions, in order to win the affections.

I am really at a loſs to judge, whether the abſurdity or iniquity of ſuch a ſcheme be the greateſt.

Is this courtſhip? Is this laying a foundation for our future happineſs? Monſtrous! but this is ſometimes too often the caſe with both ſexes. It is really amazing how people can be ſo prepoſterouſly wicked, in a correſpondence of the moſt ſacred and tender kind, in the conſequences of which all the future happineſs of their lives may depend. How ſtupid thus to ſtudy our own ruin, by the infamous deception of one we chuſe for the partner of our joys

joys and our cares, the companion of our days and our nights! How ſhocking to ſet out with fraud, and proceed with deceit, in ſuch ſolemn engagements! How ſhallow is the cunning of ſuch inconſiderate minds! Muſt not all the pleaſures of marriage be unanimous and inſeparable? Do they not flow from real and unaffected lovelineſs? Can we think the cheat will lie long concealed in a ſociety ſo intimate! When time and experience unmaſks our aſſumed appearances, ſhows us in our native colours, and expoſes that reality we have ſo induſtriouſly laboured to cover; can we expect love and eſteem from any one whom we have ſo ſhamefully over-reached and inſnared? Surely no. On the contrary, we ſhall entail on ourſelves certain indignation, and laſting contempt.

We have raiſed and ſupported an affection by falſe appearances; when thoſe are ſeen through, as moſt certainly they will be, what title have we to love or friendſhip? None; and conſequently no proſpect of ſocial happineſs.

Let us, my friend, on the contrary, obſerve a religious ſincerity, appear in our native characters, undiſguiſed and unaffected. If under thoſe we gain eſteem and friendſhip, our proſpects of maintaining them are as ſecure as our own minds and diſpoſitions may be laſting.—Let us be outwardly what we really are within, and appear in ſuch a character as we ſtedfaſtly deſign to continue. Hereby we ſhall lay a ſtrong foundation for our future happineſs in marriage.

SECT.

SECT. IV.

Let our manner of converſing with a miſtreſs be void of fulſome flattery, and the ridiculous bombaſt of novels and romances.

IT was an objection, you may remember, made againſt matrimony, That the education of young ladies gave ſuch a trifling turn to their tempers, and manner of thinking, as rendered them unfit for the rational pleaſures of ſociety and converſation.

Allowing this to be true, and in general but too true it really is, how prejudicial and fatal muſt flattery be to ſuch? And how completely muſt that foppiſh rant called *Gallantry* poiſon their underſtandings, and tend to deſtroy the poſſibility of inſpiring them with ſentiments of reaſon and good ſenſe?

By ſuch a proceeding, a man naturally forms a young creature for a vain and inſipid companion; and if, by that means, he finds matrimony to be an irkſome and diſagreeable ſcene, what wonder? and where does the blame lie?

Nothing more naturally carries us beyond ourſelves, and puffs us up with an over-rating opinion of our own merit, ſwells every appearance of deſert, ſo ſtrongly intrenches our frailties and imperfections, that reaſon and reflection are too much enervated to diſlodge them; nothing more effectually ſpoils our tempers, and corrupts our judgments, than

than *Flattery*. It renders us poſitive in our ignorance, and impatient of contradiction.

Then that hodge-podge of nonſenſe, which many call *making love*, is uſing a woman to ſuch intemperate and frothy ſallies of fancy, ſuch romantic and unmeaning impreſſions, that ſober thought, and plain good ſenſe, are foreign to her taſte; and an entertainment, to which being not uſed, ſhe has no *goût* or reliſh.

What an agreeable and pretty ſort of a companion, what a comfortable wife, do we hereby contrive for ourſelves! and how ingeniouſly do we thus labour to make her a poſitive and empty, a conceited and fantaſtical ſimpleton! Thus modelled, we ſoon come to deſpiſe her, and curſe our marriage.

But ſome ſay, this is the moſt certain and expeditious way to gain the affections of a young lady; and that a man would make but a dull and heavy figure in their eyes without it, and find his attacks very unſucceſsful.

This may be true with ſome; and it is no leſs a mark of merit, than a point of great good fortune, to meet with inſenſibility from them.

But it is far from being ſo with all. There are young ladies, and many, with whom I am perſuaded a man would find himſelf more acceptable and ſucceſsful by a contrary method. And to ſuch only ſhould every man apply himſelf, for the valuable and laſting felicities of a conjugal life.

If we allow a man may make a more ſpeedy conqueſt by fuſtian and flattery; yet whoever, methinks, reflects on the conſequences, ſhould be convinced, that it muſt be fatal to the future repoſe

and tranquillity of his life.——Let coxcombs boaſt of ſuch triumphs, but men of ſenſe will ever deſpiſe and ſhun them.

SECT. V.

Let us, my friend, on the contrary, uſe her we deſign for a wife and companion to the converſations of ſober reaſon and good ſenſe; endeavour, by every probable method, to inſpire her with the ſentiments of a rational eſteem, a generous and ſtedfaſt friendſhip for us.

HEreby we have great probability, and well-grounded expectations, of ſecuring to ourſelves an agreeable and entertaining companion.

By ſeaſonably introducing into converſation uſeful ſubjects on human life and characters, by making ſolid and practical reflections thereon, and engaging the attention by a polite, an eaſy, and lively manner; we ſhall correct and ſtrengthen the judgment, enlarge the faculties of the mind, and raiſe the ſoul to a free and generous way of thinking; drive out and extirpate that childiſh, that little narrow ſpirited way of thinking, that mean and injudicious diſtruſt, thoſe low and pitiful artifices, and that lurking ſort of cunning, which is too much the characteriſtic of many women, is the deteſtation of every great mind, and the abhorrence of all ingenuous ſpirits.

There

There is no friendſhip or confidence to be had with ſuch dirty, tricking, low minds. They are an utter privation to all ſocial happineſs; and when carried into a married life, are inſuperable obſtacles to its welfare.

Many proper opportunities may likewiſe be found for recommending the peruſal of elegant and improving books; which, by a good choice, and a judicious taſte, will have a very beneficial effect on the mind and underſtanding.

But in all this, great delicacy and a good judgement is very eſſential; to diſtinguiſh nicely, and to manage with diſcretion, are highly neceſſary. We ſhould be careful to cover our good intentions with ſo engaging an artifice, as by no means to ſhock the paſſions; render every thing as a matter rather of choice and taſte than preſcription.

You will not, I am perſuaded, ſo greatly miſapprehend my meaning under theſe reflections, as to imagine I am pleading up for what is commonly underſtood by a learned and bookiſh character in a young lady; ſuch a one as Mr Pope points out, a

Wiſe fool! with pleaſures too refin'd to pleaſe;
With too much thinking to have common thought.

I am far from deſigning any ſuch ridiculous extremes. Nothing in nature is, I think, more odious and contemptible than a female pedant, a formal, a conceited, and affected wit; whoſe brain is loaded with a heap of indigeſted ſtuff, and is eternally throwing up her confuſed nonſenſe, in hard words ill pronounced, jumbled quotations

miſapplied, and a jargon of common-places, in order to let you know ſhe is a woman of reading; whereby ſhe convinces you ſhe has taken a great deal of pains to render herſelf a fool of the firſt claſs, and of the moſt irreclaimable kind.

The barking of a lap-dog is not more grating to the ear, than the gibberiſh of their impertinent clacks; and the chatter of a parrot infinitely more entertaining. In ſhort, ſuch women are the mountebanks of their own, the dread and contempt of our ſex.

But muſt theſe jingling pretenders to wit and ſenſe exclude us from the delightful harmony, the amiable converſation of a modeſt and unaffected fair-one, in whom a good underſtanding is joined with a good mind?

How engaging are the graces of ſuch a character! How inſinuating are its charms! How imperceptibly does it win on the mind! What a flow of tender ſentiments it diffuſes through the heart; calms each rougher paſſion; and ſwells the breaſt with thoſe exquiſite emotions that riſe above all deſcription!

Thus to imitate, and, if poſſible, to equal this character, it is that I would have converſation and books tend. And I cannot but think, if thus adapted and directed, they would have a great efficacy towards it.

How great a proſpect, and what reaſonable hopes of happineſs there muſt be with ſuch a companion, requires ſurely no arguments to prove.

But the truth is, we are either actuated by other motives than a regard to, and deſire of ſocial happineſs;

pineſs; or we are hurried through courtſhip by an intemperate and unthinking warmth: Hereby our converſation is rendered either deſigning or ridiculous.

Nor is it leſs neceſſary to inſpire our miſtreſs with the ſentiments of a rational eſteem, of a ſtedfaſt and generous friendſhip.

It has been already obſerved, that *love*, conſidered merely as a paſſion, will naturally have but a ſhort duration; like all other paſſions it is changeable, tranſient, and accidental. But friendſhip and eſteem are derived from principles of reaſon and thought; and, when once truly fixed in the mind, are laſting ſecurities of an attachment to our perſons and fortunes; participate with, and refine all our joys; ſympathize with, and blunt the edge of every adverſe occurrence.—In vain ſhould I endeavour to make an eulogium on true friendſhip, in any meaſure equal to its ſublime and exalted value. There is no good in life comparable to it; neither are any, or all of its other enjoyments, worth deſiring without it. It is the crown to all our felicities; the glory, and, I think, the perfection of our natures. Life is a wilderneſs without a friend, and all its gilded ſcenes but barren and taſteleſs.

Here have I copious ſubject, to reflect on the many falſe friendſhips there are in the world.—How few real and ſincere ones!—How much talked of, how little meant, and leſs underſtood! No generous and diſintereſted feelings of mind (the eſſence of friendſhip) can poſſibly diſplay themſelves, whilſt

mercenary views and ſelfiſh deſigns are the principles of action.—But this is a digreſſion.

However it be in common life, there cannot certainly be any ſteady or laſting happineſs in a married one, where a mutual eſteem and friendſhip of the ſtrongeſt and nobleſt kind does not ſubſiſt. Let it therefore be the ſacred buſineſs of our courtſhip, to cultivate one, and on no account engage ourſelves in wedlock without it.

I know of no method more like to promote and ſecure it, than by being prepoſſeſſed with it ourſelves.

There is a ſort of attractive force in ſimilar minds, as there is in matter.

Great minds by inſtinct to each other turn,
Demand alliance, and in friendſhip burn.
Mr. Addiſon's Campaign.

It is a common ſaying, That *love begets love.* That is not always true. But where there is any ſimilitude of minds, *Sentiments of friendſhip will beget friendſhip.*

Let us then take every opportunity of teſtifying our eſteem and friendſhip; court the underſtanding, the principles of thought, and conciliate them to our own.

Hereby we ſhall, as it were, enter into the ſoul, and take poſſeſſion of all its powers. This ſhould be the ground-work of love; this will be a vital principle to that, and make our concord as laſting as our minds are unchangeable.

This ſubject ſhould be often that of our converſation;

ſation; and we ſhould particularly endeavour to fix right and juſt notions concerning it; to inſpire a certain greatneſs of mind, that ſcorns the leaſt falſehood or treachery; which no diſtreſs can poſſibly ſhake, and which no proſperity can ever relax. We ſhould endeavour to fire the ſoul (if you will allow me the expreſſion) with a ſort of heroic enthuſiaſm, that no decoys of pleaſure, no terrors of pain, ſhould ever be capable of extinguiſhing; and rather to dare martyrdom than apoſtaſy.

Thus ſhould we fortify the principles of friendſhip in her we chuſe for a wife, and by every poſſible method in our power fix the root deep in her ſoul. For unleſs both minds burn with this noble and eſſential flame, our happineſs in marriage will have but a weak baſis, and a very ſlender tie; every little flurry of humour, every little blaſt of adverſity, will go near to overſet the bark of our felicity; we ſhall at beſt toſs about without a rudder, and without a compaſs.

But a fixed principle of friendſhip will ſteady and ſecure us, and we ſhall glide over the waves of life with ſerenity and confidence: prepared for rocks and quick-ſands, with unſhaken courage, and an equal mind;—thus chearful, happy, and reſigned, ſteer a virtuous and invariable courſe of affection, till the port of mortality puts an end to our voyage, having already anticipated that heaven in each other's love and friendſhip, which we then go more fully to poſſeſs.

Thus, Sir, I have given you my ſentiments, in the firſt place, on the motives of intereſt and of paſſion; which when they become the leading and

prevailing ones in our matrimonial ſchemes, whatever other ends we may gain by them, appear to me (conſidered as the ruling principles of action) ſo unlikely to produce the real felicity of that union, as rather to be ſubverſive of, and deſtructive to every ſocial pleaſure, and the eſſential foundations of conjugal tranquillity.

I have, in the next place, attempted to lay before you ſuch a general plan for our conduct in courtſhip, as will, I apprehend, if judiciouſly and honeſtly purſued, fix ſo reaſonable and probable a proſpect of happineſs in marriage, as to render that ſcene of life by no means unworthy the approbation and choice of a wiſe and thinking man.

Nor, on examination, do I perceive any thing in my ſcheme too refined, or any ways impracticable, to a man that unites in himſelf a good head with a good heart; a character under which an improving and grateful experience has teſtified you to my acquaintance and friendſhip.

Vitious minds and coarſe underſtandings might, perhaps, laugh at theſe things as chimerical, and too fine ſpun for practice. Whatever your opinion may be, I reſt aſſured, that neither goodneſs of judgment nor delicacy of taſte will be wanting to direct it.

You will conſider it as the private teſtimony of one friend to the requeſt of another. The privacy and indulgence, therefore, of a friendly correſpondence, will ſecure me from any of thoſe ſevere or ill-natured criticiſms, to which publick writers are always expoſed. My vanity does as little prompt me

me to ſeek fame in that way, as my capacity unfits me for it.

Be this declaration ſufficient.

I ſhall only add, that in my preſent way of thinking, whenever I am inclined to pay my courtſhip to any lady, it will be very much in the way I have mentioned; I ſay, in ſome ſuch manner.

If I am unſucceſsful, I ſhall have the conſolation to think, there was not a requiſite harmony in our minds and tempers for a mutual affection; if ſucceſsful, I ſhall willingly and joyfully build the future happineſs of my life on this baſis.

I am, &c.

P O S T S C R I P T.

You may perhaps think me guilty of an omiſſion in the foregoing reflections, in having ſaid nothing with regard to the conſent of parents. I ſhall therefore deliver you my opinion in relation thereto, as concisely as poſſible.

That there is a certain authority lodged in parents over their children, and, in conſequence thereof, a certain obedience due from children to their parents, are truths derived from nature, and founded in reaſon, and have had the concurrence of all ages, and all nations.

Hiſtory gives us inſtances of this obedience paid to parents, in ſome of the moſt illuſtrious characters of antiquity; and even in reſpect of marriage, as you may remember in the life of Cyrus the Great.

We have likewiſe many paſt and living exam-

ples, where the authority of parents over their children in marriages, has been moſt tyrannically and fatally exerted.

Without entering into a train of reaſoning, I may venture to take it for granted,

That no parental authority that is repugnant to the dictates of reaſon and virtue, or (which is the ſame thing) the moral happineſs of our natures, is any wiſe binding on children.

To marry without a union of minds, a ſympathy of affections, a mutual eſteem and friendſhip for each other, is contrary to reaſon and virtue, the moral happineſs of our natures.

It follows therefore, that no parental authority, thus to make ourſelves unhappy by marriage, is any wiſe binding on children.

To marry with a union of minds, &c. being therefore agreeable to reaſon and virtue, and the moral happineſs of our natures; it is evident, that parents have no authority, founded in truth or nature, to hinder their children from ſo doing.

Though theſe propoſitions, and the inferences drawn from them, are, I believe, juſt and true; yet children ſhould undoubtedly be extremely tender in thwarting the wills of their parents; ſhould be very careful that their paſſions do not blind, or their caprice miſlead them; ſhould, with great calmneſs and partiality, reaſon with themſelves; appeal to their parents with great deference and humility; conſult with ſome wiſe and unbiaſſed friends; deſire their interpoſition; in ſhort, do every thing in their power to convince and perſuade: and nothing but a manifeſt and conſcious

violation

violation of reaſon, and their real happineſs, ſhould force them to oppoſe or diſobey the will of their parents; eſpecially to ſuch as have ever behaved kindly, carefully, and friendly to them. They have the greateſt authority over children that one mortal can have over another.

How far it may be our intereſt to obey or not, is another conſideration. What has been ſaid on the article of mercenary views, may ſerve to determine us.

I conclude with the lines of an anonymous author,

Let no dire threats, no kind intreaties move,
To give thy perſon where thou canſt not love.

I am, &c.

REFLECTIONS

ON

COURTSHIP and MARRIAGE.

LETTER II.

HAVING laid out for ourſelves a general plan of conduct in courtſhip, and conſidered it as the foundation of our happineſs in marriage, it now remains for us to erect the ſuperſtructure of our felicity in that ſtate; which we ſhall endeavour to do by the following method of behaviour therein.

SECT. I.

Prerogative and dominion in marriage are often matters of diſpute in converſations; but more frequently the cauſes of animoſity and uneaſineſs to the parties themſelves.

THE cuſtoms of different nations have carried, and the ſentiments of many people do carry, theſe points much too high, and with a ſeverity as unreaſonable as unjuſtifiable.

Whatever

Whatever tyrannic and arbitrary power the laws of a country may give a man over his wife, or ſhould they do the reverſe, there is no ſuch kind of dominion derived from reaſon or nature.

Marriage, in my ſenſe of it, is a certain voluntary and mutual contract between the ſexes; the end or deſign of which is, or ſhould be, their joint happineſs.

It is therefore abſurd and ridiculous to ſuppoſe or conclude, that either party do thereby conſent or bind themſelves over to an imperious or tyrannical ſway.

It follows therefore, that marriage does, neither by the laws of nature nor reaſon, give either party a tyrannic and arbitrary power over the other; and that the exerciſe of ſuch a power is contrary to the will and happineſs of any rational being; and muſt, in conſequence, render a matrimonial life uncomfortable and miſerable.

To me there ſeems no other ſtandard of obedience, than reaſon and prudence. In which I am ſupported by the learned and judicious Mr. Woolaſton; who ſays, "I would have them live ſo far "upon the level, as (according to my conſtant "leſſon) to be governed both by reaſon. If the "man's reaſon be the ſtronger, his knowledge and "experience greater, (as it is commonly ſuppoſed "to be), the woman will be obliged on that ſcore "to pay a deference, and ſubmit to him *."

This certainly is to put the affair on a right footing.

* Relig. of Nat. delin. p. 159.

Now,

Now, the foregoing obſervations on courtſhip preſuppoſe, and indeed plainly determine, a ſuperior degree of knowledge and underſtanding in the man; conſequently derives to him that deference and ſubmiſſion which is aſſigned by Mr. Woolaſton.

Really nature, and the circumſtances of human life, ſeem to deſign for man that ſuperiority, and to inveſt him with a directing power in the more difficult and important affairs of life.

Where this ſuperior capacity is not fixed in the man, and that incumbent ſubordination made a rule of conduct by the woman, I ſhould greatly miſtruſt the happineſs of their condition. It muſt certainly break in upon our ſcheme of felicity, which ſuppoſes the former, and prepares the moſt probable means for the latter, by fixing a friendſhip and eſteem in the woman, for the mind and underſtanding of the man.

This will naturally give a veneration for his ſentiments, and a perſuaſive force to his arguments: For where we eſteem, and know we are eſteemed, we are eaſily won, and prone to ſubmiſſion; more eſpecially where we have a good opinion, and a ſort of reverence for the underſtanding and good ſenſe of the perſon who calmly and kindly reaſons with us, and who, we are convinced, makes our welfare his ſupreme and ruling concern. This, by my ſcheme, the female muſt of courſe be conſcious to before marriage; and will be ſo after, if we continue in the ſame road of friendly and affectionate behaviour to her; if we are tender in oppoſing her inclinations; if we reaſon with delicacy, coolneſs,

coolneſs, and temper, ſupported by a ſolidity and ſtrength of judgment.

All this is no leſs the duty, than the prudence of a married man.

If, on the contrary, he is puffed up with extravagant and ridiculous notions of his prerogative; fond of ſhowing and exerting, on every little occaſion, a formal and magiſterial authority, to which little minds are very ſubject; no wonder, then, if contention and animoſity are often their matrimonial entertainment.

A man of ſenſe and breeding will be, as it were, ſuperior, without ſeeming to know it; and ſupport his influence with ſo great a delicacy, that his wife ſhall ever ſeem to be his equal, make uſe of a thouſand polite methods even to deviate her character. What an amiable and engaging ſcene muſt ſuch a couple exhibit! How firm their union! and how harmonious their lives!

But how often, where courtſhip has been ill-managed, and marriage worſe directed, do we ſee the reverſe of that lovely ſcene?

What imbroils about trifles! what rude and ſhocking expreſſions to each other! what impertinent and ſilly diſputes about prerogatives, till they are in ſuch a ferment, as to be ready to cuff each other! In ſhort, for want of delicacy, judgment, and temper, it is the conſtant ſtruggle of their lives, to try, as the vulgar proverb has it, *who ſhall wear the breeches*.

To conclude, Let us, who aim at being truly happy in marriage, take the proper ſteps in our courtſhip for convincing the lady, that we are beſt

capable

capable of directing and judging in the important concerns of life; and, after marriage, uſe the proper methods to aſcertain that privilege.

SECT. II.

All litigious wranglings, and capricious contentions, ſhould be carefully avoided.

A Little obſervation and reflection on the common ſcenes of matrimony, may ſupply us with many inſtances, to ſhow how much theſe trivial jarrings ſpoil the harmony, and interrupt the felicities of it.

What fermentations and heats often ariſe from breaking of china, diſordering a room, dinner not being ready at a preciſe hour, and a thouſand other ſuch impertinent bagatelles? I ſhould alſo deſire all the train of fretful aſpirations, as *Pſhaw! Pho! &c.* to be diſcarded; give up trifles, and not carry our diſputes on them too far.—It would be endleſs to enumerate theſe inſignificant fopperies of contention; my meaning may be eaſily conceived from the few I have mentioned.

But trifling as theſe things may be in themſelves, it is too notorious they often occaſion ſuch feuds and feveriſh animoſities amongſt married people, as frequently give a bitter tincture to, and diſcompoſe many hours of their lives; and are ſometimes of ſo bad a conſequence, as to inflame their minds with ſuch ſpleen and diſtaſte, that irreparable breaches are thereby opened.

The

The reproving each other before company, and ſparing as it were together, is mighty wrong, and very unpolite. It irritates themſelves, and makes their company very uneaſy.

Theſe ſort of matrimonial ſquabbles put one in mind of a little venomous inſect they have in the Weſt Indies, like a gnat, who, when they bite, create a great itching, which, if much ſcratched, raiſes an inflammation ſo malignant, that a leg has been loſt by it; and ſometimes mortifications enſue, that have been attended with death.

Thus it often fares with theſe little tumours in matrimony; if we ſcratch and work them up with wranglings and capriciouſneſs, they may come to that malignancy, as to cut off many of our pleaſures, and at laſt give a mortal wound to our felicity.

Let us therefore determine to ſhun theſe whimſical follies, and guard ourſelves with prudence and temper, ſo as not to be ſurpriſed or unhinged by them; follow Mr. Pope's advice on another ſubject:

At every trifle ſcorn to take offence,
It always ſhows great pride, or little ſenſe *.

People of low education, and mean underſtandings, conceive not the unamiableneſs of theſe rude indiſcretions. They rub on, through thick and thin, with a mechanical ſort of enjoyment, inſenſible to thoſe delicacies which have a material influence

* Eſſay on Criticiſm.

fluence on perſons of good breeding and ſuperior ſenſe.

SECT. III.

We ſhould, on the contrary, cultivate diſpoſitions of reciprocal condeſcenſion, and ſuch a uniformity in our tempers, that the pleaſures of one may be the pleaſures of both.

COmplacency of mind, an ambition to pleaſe each other, and oblige by all the little turns of behaviour, that ſo frequently will occur to a polite and well-diſpoſed inclination, muſt have a wonderful good effect to ſupport our affections, ſecure mutual eſteem and friendſhip. Minds of any refined caſt have an exquiſite reliſh for theſe ſoothing and expreſſive marks of tenderneſs, and they cannot fail of meeting with a moſt grateful reception.

We ſhould make it our mutual ſtudy to render ourſelves agreeable and amiable by all the innocent arts of invention, and every laudable ſtratagem of conduct; remembering that wiſe and comprehenſive remark of old Ben Johnſon's, "That love "comes by chance, but is kept by art." Which ſhould be wrote with indelible characters on the memory of every married perſon.

The thought is very wittily expreſſed by the ingenious Dr. Swift, in regard to the ladies: "That "they

" they lay traps to catch men's hearts, but make
" no cages to keep them."

I muſt add another quotation from that valuable author laſt named, it is ſo very *à propos* to the ſubject we are on.

Let prudence with good nature ſtrive,
To keep the flame of love alive;
Then come old age whene'er it will,
Your friendſhip ſhall continue ſtill:
Thus a mutual, gentle fire,
Shall never but with life expire *.

The little overſights and ſallies of frailty to which human nature is ever liable, and from which the moſt perfect characters are not exempt, ſhould be paſſed over, and die unnoticed.

We ſhould be ready to plead in favour of each other in ſuch caſes, and throw a veil of kindneſs and good-humoured condeſcenſion over them.

Nor is it of leſs conſequence to our peace and contentment, that there ſhould be ſuch a uniformity in our tempers, that the pleaſures of one may be the pleaſures of both.

How often do we ſee the reverſe of this create great uneaſineſs among married people? The huſband deſpiſes and ridicules the taſte of his wife; ſhe abominates and cenſures his. Indeed, but too frequently, both are culpable. Be that as it will, it is a bad ſign, and gives a ſhrewd ſuſpicion they cannot be very happy with each other.

Amongſt

* Strephon and Chloe.

Amongſt thoſe who have a real eſteem and friendſhip for one another, there will, ſtrictly ſpeaking, be no ſeparation of pleaſures: For though one party does not actually ſhare in the other's pleaſures; yet they will in effect do it by the force of benevolence; and be pleaſed, becauſe the other is ſo, whether they reliſh the particular cauſe or not.

In ſuch pleaſures, as it is proper and prudent for both to ſhare, they ſhould, I think, endeavour to unite their taſtes.

The more unexceptionably that people in a married life make the pleaſures of one become the pleaſures of both, the more uniform and compleat will their joint happineſs be.

This alone ſeems to me a very full and ſufficient reaſon for our regard to the precept laid down.

SECT. IV.

Modeſty and decency in our conduct and perſons, both in public and in private, ſhould moſt ſtrictly be obſerved.

I Don't know any thing in the matrimonial life more eſſentially neceſſary towards its happineſs and welfare, than a punctual and invariable conformity to this important regulation of our conduct: To the neglect and counteracting whereof, I impute more unhappy marriages, than to any other fault or folly whatſoever.

A mind inſenſible to the ſacred charms of unaffected modeſty, and the elegant pleaſures of decency,

cency, muſt ſurely be loſt to every worthy, every noble, and every honourable ſentiment; muſt be brutalized to the greateſt degree, and have thrown off all that is truly lovely in the human character.

There is a certain purity and decorum to be preſerved in our moſt retired pleaſures. It is no extraordinary paradox, That a man may himſelf debauch his own wife, and a woman harlotize with her own huſband.—But this ſubject muſt be touched with great nicety; therefore I ſhall only add, that even our moſt unobſerved behaviour ſhall carry with it ſuch a ſpirit of refinement, as to prevent that vulgar and libidinous degeneracy, which will infallibly blunt the edge of our joys, and in the end pall our reliſh.

We ſhould likewiſe behave with a modeſt delicacy in public.

In the really well-bred part of the world, a great elegancy, and a poliſhed neatneſs of conduct, in married people towards each other, is inviolably preſerved. Nothing is a more evident mark of a ruſtic and coarſe education, than a want of this diſcernment and polite carriage.

All frothy tenderneſſes, and amorous boilings-over, are inſults on, and affronts to company. What entertainment is our love, and are our paſſions, to people who do not feel the one, nor are to gratify the other? What a prepoſterous regale are our dalliances to ſuch?

We may put down theſe cooing doves for ill-bred fools, and very much ſuſpect their ſincerity and happineſs.

True love, and a well-ſettled affection, has none of

of this luſcious and nauſeous treacle in it. It is a fine, pure balſamic, that ſoftens the heart, and flows with an imperceptible tide of ſilent and interior movements.

Let then all theſe doating and luxurious follies be baniſhed from our behaviour; and in their room be ſubſtituted a decent, a genteel, and eaſy carriage towards each other.

Beſides all this, a decency and care of our perſons is to be added.

It is ſurpriſing, though but too common, to ſee (amongſt both ſexes) many, who before marriage were very aſſiduous in the adorning and neatneſs of their perſons, that afterwards grow negligent and highly culpable by the reverſe. Which inattention and remiſſneſs, I verily believe, is often one of the firſt and moſt effectual methods to cool the affections, and eſtrange the hearts of many a couple. And herein, according to the moſt impartial obſervations I have made, the ladies are moſt blameable.

That juſt remark (in p. 36.) of Ben Johnſon's, and Dean Swift's witty ſaying, which I quoted under the former ſection, are very applicable here.

Many more judicious authorities I might add, to impreſs the great prudence and neceſſity of this œconomy and cleanlineſs of perſon and dreſs after marriage; for which the inimitable Spectators, Tatlers, and Guardians, are among others great and zealous patrons. There is an admirable letter of the very ingenious Dean Swift's, to a new-married young lady, in which this very thing is warmly

warmly recommended. The whole of it is wrote with ſo much judgment, good ſenſe, and fine ſpirit, and ſo well adapted to my deſign, that I ſhall give you a copy of it at the cloſe.

To a man of any delicacy, and even moderate neatneſs, nothing certainly is more odious and ungrateful, than a ſlatternly and uncleanly woman. It is enough to quell his ſtrongeſt paſſions, and damp every fond and tender emotion. It is vaſtly more ſo in a wife, than a ſtranger; for as to mere perſon, the keenneſs of inclinations is, I ſuppoſe, generally leſs after than before full poſſeſſion: Therefore a ſlovenly and unfragrant one in a wife, muſt naturally run a great riſk of weakening, if not extinguiſhing deſire. Beſides, it is an inſult upon a man's taſte, an affront to his ſenſes, and bullying him to his noſe.

This negligence and dirtineſs of perſon, if we expect or deſire a man to love us, at the ſame time is taxing him with the want of his ſenſes, with the taſte and appetite of a hog, whoſe joy is filth.

Let us ſurvey the morning-dreſs of ſome women.

Down ſtairs they come, pulling up their ungartered dirty ſtockings;—ſlip-ſhod, with naked heels peeping out;—no ſtays, or other decent convenience, but all flip flop;—a ſort of a clout thrown about their neck, without form or decency;—a tumbled, diſcoloured mob or night-cap, half on, and half off, with the frowſy hair, hanging in ſweaty ringlets, ſtaring like Meduſa with her ſerpents;—ſhrugging up her petticoats, that are ſweeping the ground, and ſcarce tied on;—hands unwaſhed,

waſhed,—teeth furred,—and eyes cruſted.—But I beg your pardon; I'll go no farther with this ſluttiſh picture, which I am afraid has already turned your ſtomach. If the copy, and but an imperfect one it is, be ſo ſhocking to us, what think you muſt the original be to the poor wretch her huſband, who, perhaps for ſome hours every day in the week, has the comfortable ſight and odour of this tatterdemallion? God help his ſtomach! This is the real pourtrait of many married women, and the piteous caſe of many a poor ſoul of a huſband; unleſs when happily ſome ſtranger is expected: then madam takes care to appear clean; and thereby convinces her huſband, ſhe is more anxious to pleaſe a ſtranger than the man who has choſen her as his companion for life.

Excuſe my prolixity and warmth on this unſavoury article: I know your temper and my own correſponds with it. I am convinced, this want of decency and cleanlineſs is the original ſource of many people's unhappy marriage.

A conſtant care and ſtudy to preſerve the œconomy and ſweetneſs of dreſs and perſon, muſt be of great ſervice to ſupport love and eſteem in wedlock.

I don't hereby intend or mean foppery or finery, but that neatneſs and cleanlineſs, which neither is nor ought to be aſhamed of ſeeing or being ſeen by any body.

A wife that is deſirous of maintaining herſelf in the affections of a man of ſenſe and ſpirit, ſhould take as much care of the neatneſs of her perſon, as if ſhe was to be every day a bride. And whoever neglects

neglects this conduct, must blame themselves, if their husbands grow cool and indifferent; for it has a natural tendency to make a man so. It debases the character of a wife, and renders her cheap and unlovely.

Suffer me yet to detain you with some extracts from Dean Swift's poem, intitled, *Strephon and Chloe*; whose judicious and sprightly sentiments will in some measure make you amends for the heaviness of mine. He says,

Fair Decency, celestial maid,
Descend from heav'n to Beauty's aid.
Though Beauty may beget desire,
'Tis *thou* must fan the lover's fire.
For Beauty, like supreme dominion,
Is best supported by Opinion:
If Decency brings no supplies,
Opinion falls, and Beauty dies.
Authorities both old and recent,
Direct that women should be decent;
And from their spouse each blemish hide,
More than from all the world beside.
Unjustly all our nymphs complain,
Their empire holds so short a reign;
Is after marriage lost so soon,
It hardly holds the honey-moon:
For if they keep not what they caught,
It is entirely their own fault.
They take possession of the crown,
And then throw all their weapons down:
Though, by the politician's scheme,
Whoe'er arrives at pow'r supreme,

Thoſe arts by which at firſt they gain it,
They ſtill muſt practiſe to maintain it.

To conclude, Let us at all times avoid every thing that is really uncomely; and let not our familiarities run into the extremes of a vulgar rudeneſs, and an unpolite behaviour; be as far removed from a ſtiff formality, as an irregular looſeneſs of conduct.

Thus we ſhall ſupport that dignity in our own characters, and that reſpect for each other, as will derive to us both honour and happineſs.

SECT. V.

Each perſon ſhould be ſo duly attentive to their reſpective province of management, as to conduct it with the utmoſt prudence and diſcretion in their power.

MArriage, or an union of the ſexes, though it be in itſelf one of the ſmalleſt ſocieties, is the original fountain from whence the greateſt and moſt extenſive governments have derived their beings.

It is a monarchical one, having Reaſon for its legiſlator and prince; an authority more noble and ſublime than any other ſtate can boaſt of.

This maxim, which reaches all governments and ſocieties, is not leſs relative to the matrimonial one; to wit, "That the good of the whole is "main-

" maintained by a harmony and correſpondence " of its ſeveral parts to their reſpective ends and " relations."

From this compariſon many demonſtrative arguments might be drawn, to illuſtrate and inforce what has been advanced in the firſt ſection of this letter.

That as Prince Reaſon (to carry on the ſimilitude) muſt act by a ſort of vicegerency or deputation; and that honour, by the rules of juſtice, and for the good of the whole, ought undoubtedly to fall on the moſt capable and experienced, which by our ſcheme the man will be;—all rebellion againſt this vicegerent, whilſt he acts in the character of his Prince Reaſon, is extremely wrong and undutiful; has a fatal tendency to ſubvert the tranquillity and order of the matrimonial ſtate.—But we will leave theſe politics, and come to the ſubject in hand.

We juſt now obſerved, that the well being of marriage, as of all other ſocieties, aroſe from a harmony and correſpondence of its ſeveral parts to their reſpective ends and relations.

This fundamental truth has been hitherto conſidered chiefly as it relates to the internal characters of the conjugates. We ſhall now apply it to thoſe practical ones which ariſe from the management of intereſt or fortune, and what is called Houſewifery.

That part of management which belongs to the preſerving our intereſt, or improving our fortune, uſually falls, and very properly, on the man. And it is unqueſtionably incumbent on him, if he be a

man of eſtate, and independent on any buſineſs, to regulate his equipage, his private and family expences, according to the income of his fortune: And it is certainly a point of prudence, not to live quite up to that; but to lay up a fund, to which he may have recourſe in any of thoſe adverſe occurrences to which the moſt exalted ſtations are liable; as alſo to provide for younger children, which he has, or may have. He ſhould not confide too much in ſtewards or agents, but inſpect his property ſo much at leaſt, as to be able to judge of their conduct.—He ſhould not be indolently content with the formal delivery of accounts, but examine them, know why and wherefore he pays, and for what he is paid.

How fatal the contrary to all this has been to many gentlemen of fortune, and their families, is ſo unhappily atteſted by many tragical examples, as ſhould, I think, be prevailing arguments to inforce what has been ſaid.

If our fortunes are thrown out in any ſchemes of buſineſs for improvement, our expences and manner of living ſhould be proportionable to our fund, and proſpects of ſucceſs: And as the latter moſt commonly depend on attention and prudence, we ſhould conſtantly govern ourſelves by them to the beſt of our abilities; avoid being engaged in any ſuch precarious ſchemes, as by being abortive may utterly ruin us. As the merchants ſay, we ſhould not venture all on one bottom, ſo as that the common accidents of winds and weather may totally ſink our fortune. All our engagements ſhould be preceded by forethought and diſcretion. And in

very

very important ones, it would be but juſt and prudent to inform and conſult a wife, whoſe intimate concern therein does, I think, demand it. She may be capable of giving us advice that may be very ſerviceable: It will at leaſt prepare her to bear with us any unfortunate conſequences that may attend us; and that is a very good reaſon for her being informed.

To conclude, No ridiculous vanity or fooliſh ambition ſhould ſuffer the huſband or wife, in their dreſs, furniture, or whole way of life, to exceed their income or fortune.

Their appearance and expences ſhould neither degenerate into ſordidneſs, nor run into a wild extravagance.

That particular part of management, called Houſewifery, belongs to the woman, and we ſhall compriſe it under theſe three diviſions:

A prudent frugality,

Neatneſs,

And a harmonious œconomy.

She ſhould obſerve, in the firſt place, a "prudent frugality."

By our former doctrine, a wife will have a general notion of her huſband's circumſtances; ſhe ſhould therefore, in thoſe affairs which fall under her inſpection and management, be ſo governed by the ſaid circumſtances, as to regulate her houſehold-expences by that juſt proportion which his fortune will afford.

And as, on the one hand, diſcretion muſt prevent her from running into any laviſh extravagances; ſo, on the other, ſhould a generous tem-

per make her ſcorn any thing that is mean and pitiful. It is the happy and judicious medium between theſe two extremes, that conſtitutes a prudent frugality, and the true excellency of houſewifery.

It is one of the moſt amiable lights a wife can ſhow herſelf in to public obſervation. It throws a glory round her, which is not leſs to be reverenced than admired; does honour to her huſband, and renders the entertainment of her gueſts elegant and pleaſing. For as an imprudent oſtentation gives pain and ridicule, ſo any thing meanly penurious raiſes indignation and contempt.

Women often want judgment to direct, and ſouls to execute, this ſkilful and lovely medium of prudent frugality, and thereby are either profuſe or ſcandalouſly narrow.

It is therefore a leſſon highly neceſſary for them to learn, that all vanity and ambition of exceeding their circumſtances in this part of houſewifery is very ridiculous, and, with all people of good ſenſe, creates pity for their ſilly extravagance, and contempt of their weak underſtandings;

And, on the other hand, that every thing which is niggardly and ſtingy, or beneath what may juſtly be afforded, is the mark of a little, groveling, dirty ſoul, and expoſes us to the jeſts and laughter of all obſervers.—The next thing is,

"Neatneſs and Cleanlineſs."

How neceſſary this is to the comfort and enjoyment of life, and how deteſtable a ſluttiſh, naſty management muſt be, are things ſo very obvious, that little need be ſaid to inforce it. But I muſt

juſt

juſt mention one or two faults in the execution of this part of houſewifery, which many women are guilty of, and that I would have avoided in our ſcheme.

The one is, the ill timing of cleanlineſs, and the carrying it to ſuch extremes, that a man's houſe is made an uneaſy, and almoſt uſeleſs, habitation to him. Some women have ſuch amphibious diſpoſitions, that one would think they choſe to be half of their lives in water; there is ſuch a clatter of pails and bruſhes, ſuch inundations in every room, that a man cannot find a dry place for the ſole of his foot: So that what ſhould tend to make a man's houſe an agreeable and wholeſome dwelling, becomes ſo dangerous and unpleaſant, that the deſire of health and peace drives him out of it. And theſe overflowings of neatneſs are often ſo ill timed, that a man's buſineſs is interrupted, and his meals made uncomfortable by them. Theſe fiſh-wives have generally a great fund of ill-nature, or a ſmall one of good ſenſe.

Another fault is, that bigotry and paſſion for neatneſs, which makes a woman fretful and uneaſy at every accidental or unavoidable ſpeck of dirt, or the leaſt diſordering of her furniture. You muſt rub your ſhoes till the bottoms of your feet are almoſt ſore, before you are permitted to enter a room. Then ſo many nonſenſical exhortations, and impertinent queſtions, are propoſed, that one might enter a garriſon-town in war-time with leſs ado; ſuch as, "Pray don't meddle with that," and "Pray "don't put this out of its place;" that one would think there was a ſpell on all the furniture, or a man was going to run away with part of it.

Theſe are all idle and childiſh extremes. A prudent houſewife ſhould ſo time her neatneſs and cleanlineſs, that it may be as little inconvenient and troubleſome to a man as poſſible, and ſupport it with a graceful eaſe, and a good natured ſort of indifference. The contrary has more of the ſervant-maid than the well-bred woman in it, and generally accompanies a low and mean education.

The third thing in the character of a good houſewife, is, "a harmonious œconomy."

By which is meant, the maintaining order, peace, and tranquillity in her houſe; avoiding all noiſy and turbulent ſcolding, for which many pretended houſewives are greatly blameable, make their huſbands, their own, and their ſervants lives, uneaſy.

Many ladies are apt to miſtake this buſtling and vociferous turn for good management. It is a great miſtake, and rather ſhows a want of ſkill and temper.

Where the miſtreſs of a family underſtands her buſineſs, carries her authority with reſolution, and at the ſame time with good nature and humanity, ſervants will naturally be obedient and diligent.

But where ignorance is joined with a tyrannic and inſolent temper, there are generally blunders and remiſſneſs in ſervants, hatred of their miſtreſs, a conſtant din and contention between them. A man had better live in a paper-mill, or a fiſh-woman's ſtall, than in ſuch a houſe.

Theſe ſcenes are mighty unpleaſant, very ſhocking, and highly prejudicial to the tranquillity of a married

married life; are ſure ſigns of a brutal temper, and a very vulgar education.

Whereas a woman of judgment, an even mind, and a polite taſte, will be obeyed and beloved by her ſervants: All things will go on ſmooth and quiet; her government will be mild, calm, and harmonious; her houſe the habitation of peace, joy, and contentment.

It is a truth, I believe, with very few exceptions, That a good miſtreſs makes good ſervants.

People of that claſs are not without gratitude and a ſenſe of merit.

Where women are ever complaining of their ſervants, it carries a ſtrong ſuſpicion of their own capacities and temper.

When a miſtreſs of a houſe is giving orders to ſervants, or talking to them, it is often done in ſuch an imperious bawling manner, that ſhe is heard from every corner. This is very unpolite; and ſhows a little mind ſo ſwelled with power, that it is unable to ſupport it with decency and temper.

Theſe cattle are ſuch domeſtic evils, that one had better live in a Dutch dram-cellar, than with their horrid clangor.

On the whole, a miſtreſs of a family ſhould carry on her adminiſtration in a mild and pacific manner; and if ſhe has any diſputes with her ſervants, conceal them from the ears of a huſband and company, as much as poſſible; have every thing done quietly and in order.

If ſervants wont be thus governed, diſcard them at once, and not ſuffer her own and her huſband's peace to be deſtroyed by their incorrigibleneſs.

This will make home comfortable and agreeable; whereas the want of this harmonious œconomy ſours the temper of a woman, drives a man out of his own houſe, makes home his averſion, and deſtroys that ſerenity which is ſo very eſſential to the felicity of all ſociety.

And now let us ſtop and ſurvey a wife thus wiſely and diſcreetly filling her ſphere of action.

What veneration! what praiſe! what love and eſteem, can ſufficiently equal her merit!

The character of a wife can ſcarcely ſhine in a more exalted point of light, nor do a more public honour to herſelf and huſband. Whoever poſſeſſes ſuch a one, joy will ſparkle in his eye, and pleaſure fill his breaſt.

Can the flaſhy and ſuperficial glare of dreſs and equipage give a title to ſuch ſolid excellence and ſubſtantial worth? Poſitively not. The twinkling luſtre of a cryſtal may as well equal the auguſt ſplendor of a royal diamond.

On the whole, each party thus ſupporting their reſpective adminiſtration with prudence and diſcretion, will fix a crown of triumph on their union, be a laſting cement to their tranquillity and happineſs.

And now, my friend, your taſk of patience is drawing to a concluſion.

Conformable to your requeſt, I have thrown before you my private ſentiments on the ſubject of that afternoon's debate, which you ſay threw you into a ſort of ſcepticiſm.——Whether my rough thoughts may in any ways tend to determine your opinion,

opinion, I know not. If they give you any amuſement, to atone for the trouble of reading them, I ſhall be well pleaſed.——But if neither one nor the other, you muſt blame your influence over me for their impertinence.

For my own part, I confeſs to think it poſſible for a man of ſenſe, of honour and virtue, to find a woman in whoſe ſociety he may lay as probable a foundation for the enjoyment and happineſs of his life by marriage, and to ſuperſtruct as reaſonable a proſpect of continuing his felicity in that union, as any other ſcheme of life can lay claim to.

It is a truth as univerſally experienced as owned, That no ſtate of life is exempt from the alternatives of pleaſure and pain, the bitter and ſweet; and that a perfection of happineſs is not the lot of humanity.

If this be the caſe with human life in general, and its proper character, *marriage* is not leſs worth your choice, becauſe it may have, or has inconveniencies and alloys.

If thoſe inconveniencies and alloys are neceſſarily greater (without a proportionable ſuperiority of pleaſures) in a conjugal than a ſingle life, the latter is undoubtedly to be preferred.——But I believe they cannot be proved neceſſarily ſo, only circumſtantially.——Well, the queſtion then is, Whether theſe circumſtantial impediments, which are, or may be alledged againſt the choice of a married life, cannot, by a proper conduct, in the time of courtſhip, and after, be removed?

It is thought they may; and the deſign of theſe papers is to propoſe how and by what methods.

And we conceive the obſervations made, and the methods propoſed, may be effectual, and are not impracticable, to put the married ſtate not only on an equality of probable happineſs with a ſingle one, but to give it a proſpect of ſuperior felicity.

However unſkilfully this argument may have been handled by me, and of how little advantage ſoever my weak attempts may have been to ſerve it, the truth of the propoſitions remains in force.

Firſt, That unhappy matches are often occaſioned by mere mercenary views, in one or both of the parties; or by the headſtrong motives of ill-conducted paſſion.

Secondly, That by a prudent and judicious proceeding in our addreſſes to a young lady of a good natural temper, we may lay a very good foundation for making her an agreeable companion, a ſteady friend, and a good wife.

And, *thirdly*, That after marriage, by continuing in the road of prudence and judgment, we may make the nuptial ſtate as happy as we can promiſe ourſelves from any other.

To conclude, Sir, whenever I am inclined for a matrimonial voyage, I ſhall endeavour thus to ſteer my courſe; and if I cannot gain the port by this manner of courtſhip and conduct, I will reſt contented with my preſent condition.

If, on the other hand, I ſhould thereby gain the inclinations and conſent of a lady, I ſhall endeavour to ſupport my happineſs in ſome ſuch manner as I have herein intimated.

I am, &c.

A LETTER to a very young Lady on her marriage. By Dr SWIFT.

MADAM,

THE hurry and impertinence of receiving and paying viſits on account of your marriage being now over, you are beginning to enter into a courſe of life, where you will want much advice to divert you from falling into many errors, fopperies, and follies, to which your ſex is ſubject. I have always borne an entire friendſhip to your father and mother; and the perſon they have choſen for your huſband, hath been for ſome years paſt my particular favourite. I have long wiſhed you might come together; becauſe I hoped, that, from the goodneſs of your diſpoſition, and by following the counſel of wiſe friends, you might in time make yourſelf worthy of him. Your parents were ſo far in the right, that they did not produce you much into the world; whereby you avoided many wrong ſteps which others have taken, and have fewer ill impreſſions to be removed. But they failed, as it is generally the caſe, in too much neglecting to cultivate your mind; without which it is impoſſible to acquire or preſerve the friendſhip and eſteem of a wiſe man, who ſoon grows weary of acting the lover, and treating his wife like a miſtreſs, but wants a reaſonable companion, and a true friend, through every ſtage of his life. It muſt be therefore

fore your buſineſs to qualify yourſelf for thoſe offices; wherein I will not fail to be your director, as long as I ſhall think you deſerve it, by letting you know how you are to act, and what you ought to avoid.

And beware of deſpiſing or neglecting my inſtructions; whereon will depend not only your making a good figure in the world, but your own real happineſs, as well as that of the perſon who ought to be the deareſt to you.

I muſt therefore deſire you, in the firſt place, to be very ſlow in changing the modeſt behaviour of a virgin. It is uſual in young wives, before they have been many weeks married, to aſſume a bold forward look, and manner of talking; as if they intended to ſignify in all companies, that they were no longer girls; and conſequently that their whole demeanor before they got a huſband, was all but a countenance and conſtraint upon their nature; whereas I ſuppoſe, if the votes of wiſe men were gathered, a very great majority would be in favour of thoſe ladies, who after they were entered into that ſtate, rather choſe to double their portion of modeſty and reſervedneſs.

I muſt likewiſe warn you ſtrictly againſt the leaſt degree of fondneſs to your huſband before any witneſs whatſoever, even before your neareſt relations, or the very maids of your chamber. This proceeding is ſo exceeding odious and diſguſtful to all who have either good-breeding or good-ſenſe, that they aſſign two very unamiable reaſons for it: The one is groſs hypocriſy, and the other has too bad a name to mention. If there is any difference to be made,

your

your huſband is the loweſt perſon in company, either at home or abroad, and every gentleman preſent has a better claim to all marks of civility and diſtinction from you. Conceal your eſteem and love in your own breaſt, and reſerve your kind looks and language for private hours; which are ſo many in the four and twenty, that they will afford time to employ a paſſion as exalted as any that was ever deſcribed in a French romance.

Upon this head, I ſhould likewiſe adviſe you to differ in practice from thoſe ladies who affect abundance of uneaſineſs while their huſbands are abroad; ſtart with every knock at the door, and ring the bell inceſſantly for the ſervants to let in their maſter; will not eat a bit of dinner or ſupper if the huſband happens to ſtay out; and receive him at his return with ſuch a medley of chiding and kindneſs, and catechiſing him where he has been, that a ſhrew from Billingſgate would be a more eaſy and eligible companion.

Of the ſame leaven are thoſe wives, who, when their huſbands are gone a journey, muſt have a letter every poſt, upon pain of fits and hyſterics; and a day muſt be fixed for their return home, without the leaſt allowance for buſineſs, or ſickneſs, or accidents, or weather. Upon which I can only ſay, that, in my obſervation, thoſe ladies who are apt to make the greateſt clatter on ſuch occaſions, would liberally have paid a meſſenger for bringing them news, that their huſbands had broke their necks on the road.

You will perhaps be offended, when I adviſe you to abate a little of that violent paſſion for fine cloaths,

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ſo predominant in your ſex. It is a little hard, that ours, for whoſe ſake you wear them, are not admitted to be of your council. I may venture to aſſure you, that we will make an abatement at any time of four pounds a yard in a brocade, if the ladies will but allow a ſuitable addition of care in the cleanlineſs and ſweetneſs of their perſons. For the ſatyrical part of mankind will needs believe, that it is not impoſſible to be very fine and very filthy; and that the capacities of a lady are ſometimes apt to fall ſhort in cultivating cleanlineſs and finery together. I ſhall only add, upon ſo tender a ſubject, what a pleaſant gentleman ſaid concerning a ſilly woman of quality, That nothing could make her ſupportable but cutting off her head, for his ears were offended by her tongue, and his noſe by her hair and teeth.

I am wholly at a loſs how to adviſe you in the choice of company; which, however, is a point of as great importance as any in your life. If your general acquaintance be among ladies who are your equals or ſuperiors, provided they have nothing of what is commonly called an *ill reputation*, you think you are ſafe; and this, in the ſtyle of the world, will paſs for good company: Whereas I am afraid it will be hard for you to pick out one female acquaintance in this town, from whom you will not be in manifeſt danger of contracting ſome foppery, affectation, vanity, folly, or vice. Your only ſafe way of converſing with them, is by a firm reſolution to proceed in your practice and behaviour directly contrary to whatever they ſhall ſay or do. And this I take to be a good general rule,

with

with very few exceptions. For inſtance, in the doctrines they uſually deliver to young married women for managing their huſbands; their ſeveral accounts of their own conduct in that particular, to recommend it to your imitation; the reflections they make upon others of their ſex for acting differently; their directions how to come off with victory upon any diſpute or quarrel you may have with your huſband; the arts by which you may diſcover, and practiſe upon his weak ſide; when to work by flattery and inſinuation, when to melt him with tears, and when to engage with a high hand: In theſe, and a thouſand other caſes, it will be prudent to retain as many of their lectures in your memory as you can, and then determine to act in full oppoſition to them all.

I hope your huſband will interpoſe his authority to limit you in the trade of viſiting. Half a dozen fools are in all conſcience as many as you ſhould require: And it will be ſufficient for you to ſee them twice a-year; for I think the faſhion does not exact, that viſits ſhould be paid to friends.

I adviſe that your company at home ſhould conſiſt of men, rather than women. To ſay the truth, I never yet knew a tolerable woman to be fond of her own ſex. I confeſs, when both are mixed and well choſen, and put their beſt qualities forward, there may be an intercourſe of civility and good-will; which, with the addition of ſome degree of ſenſe, can make converſation or any amuſement agreeable. But a knot of ladies, got together by themſelves, is a very ſchool of impertinence and detraction, and it is well if thoſe be the worſt.

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Let your men-acquaintance be of your husband's choice, and not recommended to you by any she-companions; because they will certainly fix a coxcomb upon you, and it will cost you some time and pains before you can arrive at the knowledge of distinguishing such a one from a man of sense.

Never take a favourable waiting maid into your cabinet-council, to entertain you with histories of those ladies whom she hath formerly served, of their diversions and their dresses; to insinuate how great a fortune you brought, and how little you are allowed to squander; to appeal to her from your husband, and to be determined by her judgment, because you are sure it will be always for you; to receive and discard servants by her approbation or dislike; to engage you, by her insinuations, into misunderstandings with your best friends; to represent all things in false colours, and to be the common emissary of scandal.

But the grand affair of your life will be, to gain and preserve the friendship and esteem of your husband. You are married to a man of good education and learning, of an excellent understanding, and an exact taste. It is true, and it is happy for you, that these qualities in him are adorned with great modesty, a most amiable sweetness of temper, and an unusual disposition to sobriety and virtue. But neither good-nature nor virtue will suffer him to esteem you against his judgment; and although he is not capable of using you ill, yet you will in time grow a thing indifferent, and perhaps contemptible, unless you can supply the loss of youth and beauty with more durable qualities. You have

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but a very few years to be young and handſome in the eyes of the world; and as few months to be ſo in the eyes of a huſband, who is not a fool; for I hope you do not ſtill dream of charms and raptures, which marriage ever did, and ever will, put a ſudden end to. Beſides, your's was a match of prudence and common good liking, without any mixture of that ridiculous paſſion which has no being but in play-books and romances.

You muſt therefore uſe all endeavours to attain to ſome degree of thoſe accompliſhments which your huſband moſt values in other people, and for which he is moſt valued himſelf. You muſt improve your mind, by cloſely purſuing ſuch a method of ſtudy as I ſhall direct or approve of. You muſt get a collection of hiſtory and travels, which I will recommend to you, and ſpend ſome hours every day in reading them, and making extracts from them, if your memory be weak. You muſt invite perſons of knowledge and underſtanding to an acquaintance with you, by whoſe converſation you may learn to correct your taſte and judgment; and when you can bring yourſelf to comprehend and reliſh the good ſenſe of others, you will arrive in time to think rightly yourſelf, and to become a reaſonable and agreeable companion. This muſt produce in your huſband a true rational love and eſteem for you, which old age will not diminiſh. He will have regard for your judgment and opinion in matters of the greateſt weight; you will be able to entertain each other without a third perſon to relieve you by finding diſcourſe. The endowments of your mind will even make your perſon more agreeable to him;

and

and when you are alone, your time will not lie heavy upon your hands for want of ſome trifling amuſement.

As little reſpect as I have for the generality of your ſex, it hath ſometimes moved me with pity, to ſee the lady of the houſe forced to withdraw immediately after dinner; and this in families where there is not much drinking; as if it were an eſtabliſhed maxim, That women are incapable of all converſation. In a room where both ſexes meet, if the men are diſcourſing upon any general ſubject, the ladies never think it their buſineſs to partake in what paſſes, but in a ſeparate club entertain each other with the price and choice of lace and ſilk, and what dreſſes they liked or diſapproved at the church or the play-houſe. And when you are among yourſelves, how naturally, after the firſt compliments, do you apply your hands to each others lappets, and ruffles, and mantua's! as if the whole buſineſs of your lives, and the public concern of the world, depended upon the cut or colour of your dreſſes. As divines ſay, that ſome people take more pains to be damned, than it would coſt them to be ſaved; ſo your ſex employs more thought, memory, and application, to be fools, than would ſerve to make them wiſe and uſeful. When I reflect on this, I cannot conceive you to be human creatures, but a ſort of ſpecies hardly a degree above a monkey; who has more diverting tricks than any of you, is an animal leſs miſchievous and expenſive, might in time be a tolerable critic in velvet and brocade, and, for ought I know, would equally become them.

I would have you look upon finery as a neceſ-

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ſary folly, as all great ladies did whom I have ever known. I do not deſire you to be out of the faſhion, but to be the laſt and leaſt in it. I expect that your dreſs ſhall be one degree lower than your fortune can afford; and in your own heart I would wiſh you to be an utter contemner of all diſtinctions which a finer petticoat can give you; becauſe it will neither make you richer, handſomer, younger, better natured, more virtuous, or wiſe, than if it hung upon a peg.

If you are in company with men of learning, though they happen to diſcourſe of arts and ſciences out of your compaſs, yet you will gather more advantage by liſtening to them, than from all the nonſenſe and frippery of your own ſex: But if they be men of breeding as well as learning, they will ſeldom engage in any converſation where you ought not to be a hearer, and in time have your part. If they talk of the manners and cuſtoms of the ſeveral kingdoms of Europe, of travels into remoter nations, of the ſtate of their own country, or of the great men and actions of Greece and Rome; if they give their judgment upon Engliſh and French writers, either in verſe or proſe, or of the nature and limits of virtue and vice; it is a ſhame for an Engliſh lady not to reliſh ſuch diſcourſes, not to improve by them, and endeavour, by reading and information, to have her ſhare in thoſe entertainments, rather than turn aſide, as it is the uſual cuſtom, and conſult with the woman who ſits next her about a new cargo of fans.

It is a little hard, that not one gentleman's daughter in a thouſand ſhould be brought to read

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er underſtand her own natural tongue, or be judge of the eaſieſt books that are written in it; as any one may find, who can have the patience to hear them, when they are diſpoſed to mangle a play or a novel; where the leaſt word out of the common road is ſure to diſconcert them. It is no wonder, when they are not ſo much as taught to ſpell in their childhood, nor can ever attain to it in their whole lives. I adviſe you therefore to read aloud, more or leſs, every day, to your huſband, if he will permit you, or to any other friend (but not a female one) who is able to ſet you right. And as for ſpelling, you may compaſs it in time, by making collections from the books you read.

I know very well, that thoſe who are commonly called *learned women*, have loſt all manner of credit by their impertinent talkativeneſs, and conceit of themſelves. But there is an eaſy remedy for this, if you once conſider, that, after all the pains you may be at, you never can arrive, in point of learning, to the perfection of a ſchool boy. The reading I would adviſe you to, is only for improvement of your own good ſenſe; which will never fail of being mended by diſcretion. It is a wrong method, and ill choice of books, that makes thoſe learned ladies juſt ſo much worſe for what they have read. And therefore it ſhall be my care to direct you better; a taſk for which I take myſelf to be not ill qualified; becauſe I have ſpent more time, and have had more opportunities than many others, to obſerve and diſcover from what ſources the various follies of women are derived.

Pray obſerve how inſignificant things are the common

common race of ladies, when they have paſſed their youth and beauty; how contemptible they appear to the men, and yet more contemptible to the younger part of their own ſex; and have no relief but in paſſing their afternoons in viſits, where they are never acceptable; and their evenings at cards among each other; while the former part of the day is ſpent in ſpleen and envy, or in vain endeavours to repair by art and dreſs the ruins of time. Whereas I have known ladies at ſixty, to whom all the polite part of the court and town paid their addreſſes, without any farther view than that of enjoying the pleaſure of their converſation.

I am ignorant of any one quality that is amiable in a man, which is not equally ſo in a woman: I do not except even modeſty, and gentleneſs of nature. Nor do I know one vice or folly which is not equally deteſtable in both. There is indeed one infirmity which ſeems to be generally allowed you, I mean that of *cowardice*. Yet there ſhould ſeem to be ſomething very capricious, that when women profeſs their admiration for a colonel or a captain on account of his valour, they ſhould fancy it a very graceful becoming quality in themſelves to be afraid of their own ſhadows; to ſcream in a barge when the weather is calmeſt, or in a coach at the ring; to run from a cow at a hundred yards diſtance; to fall into fits at the ſight of a ſpider, an earwig, or a frog: At leaſt, if cowardice be a ſign of cruelty, (as it is generally granted), I can hardly think it an accompliſhment ſo deſirable, as to be thought worth improving by affectation.

And as the ſame virtues equally become both ſexes,

ſexes, ſo there is no quality whereby women endeavour to diſtinguiſh themſelves from men, for which they are not juſt ſo much the worſe, except that only of reſervedneſs; which, however, as you generally manage it, is nothing elſe but affectation or hypocriſy. For as you cannot too much diſcountenance thoſe of our ſex who preſume to take unbecoming liberty before you; ſo you ought to be wholly unconſtrained in the company of deſerving men, when you have had ſufficient experience of their diſcretion.

There is never wanting in this town a tribe of bold, ſwaggering, rattling ladies, whoſe talents paſs among coxcombs for wit and humour. Their excellency lies in rude choking expreſſions, and what they call *running a man down*. If a gentleman in their company happens to have any blemiſh in his birth or perſon, if any misfortune hath befallen his family or himſelf, for which he is aſhamed, they will be ſure to give him broad hints of it, without any provocation. I would recommend you to the acquaintance of a common proſtitute, rather than to that of ſuch termagants as theſe. I have often thought, that no man is obliged to ſuppoſe ſuch creatures to be women; but to treat them like inſolent raſcals diſguiſed in female habits, who ought to be ſtripped, and kicked down ſtairs.

I will add one thing, although it be a little out of place; which is, to deſire, that you will learn to value and eſteem your huſband for thoſe good qualities which he really poſſeſſeth, and not to fancy others in him which he certainly hath not.

For

For although this latter is generally underſtood to be a mark of love, yet it is indeed nothing but affectation or ill judgment. It is true, he wants ſo very few accompliſhments, that you are in no great danger of erring on this ſide; but my caution is occaſioned by a lady of your acquaintance, married to a very valuable perſon, whom yet ſhe is ſo unfortunate as to be always commending for thoſe perfections to which he can leaſt pretend.

I can give you no advice upon the article of *expence*; only I think you ought to be well informed how much your huſband's revenue amounts to; and be ſo good a computer as to keep within it, in that part of the management which falls to your ſhare; and not to put yourſelf in the number of thoſe politic ladies, who think they gain a great point, when they have teazed their huſbands to buy them a new equipage, a laced head, or a fine petticoat, without once conſidering what long ſcores remain unpaid to the butcher.

I deſire you will keep this letter in your cabinet, and often examine impartially your whole conduct by it. And ſo God bleſs you, and make you a fair example to your ſex, and a perpetual comfort to your huſband and your parents. I am, with great truth and affection,

MADAM,

Your moſt faithful friend,

and humble ſervant.

APPENDIX

TO

Reflections on Courtſhip and Marriage.

FROM THE

SPECTATOR.

VOLUME III.

No. 170. Friday, September 14. 1711.

In amore hæc omnia inſunt vitia: injuriæ, Suſpiciones, inimicitiæ, induciæ, Bellum, pax rurſum—Ter. Eun. Act. 1. Sc. 1.

All theſe inconveniencies are incident to love; reproaches, jealouſies, quarrels, reconcilements, war, and then peace.

UPON looking over the letters of my female correſpondents, I find ſeveral from women complaining of jealous huſbands, and at the ſame time proteſting their own innocence; and deſiring my

advice on this occaſion. I ſhall therefore take this ſubject into my conſideration; and the more willingly, becauſe I find the marquis of Halifax, who, in his *Advice to his Daughter*, has inſtructed a wife how to behave herſelf towards a falſe, an intemperate, a choleric, a ſullen, a covetous, or a ſilly huſband, has not ſpoken one word of a jealous huſband.

Jealouſy is that pain which a man feels from the apprehenſion that he is not equally beloved by the perſon whom he entirely loves. Now becauſe our inward paſſions and inclinations can never make themſelves viſible, it is impoſſible for a jealous man to be thoroughly cured of his ſuſpicions. His thoughts hang at beſt in a ſtate of doubtfulneſs and uncertainty; and are never capable of receiving any ſatisfaction on the advantageous ſide; ſo that his inquiries are moſt ſucceſsful when they diſcover nothing: his pleaſure ariſes from his diſappointments, and his life is ſpent in purſuit of a ſecret that deſtroys his happineſs if he chance to find it. An ardent love is always a ſtrong ingredient in this paſſion; for the ſame affection that ſtirs up the jealous man's deſires, and gives the party beloved ſo beautiful a figure in his imagination, makes him believe ſhe kindles the ſame paſſion in others, and appears as amiable to all beholders. And as jealouſy thus ariſes from an extraordinary love, it is of ſo delicate a nature, that it ſcorns to take up with any thing leſs than an equal return of love. Not the warmeſt expreſſions of affection, the ſofteſt and moſt tender hypocriſy, are able to give any ſatisfaction, where we are not perſuaded that the affec-

tion is real, and the ſatisfaction mutual. For the jealous man wiſhes himſelf a kind of deity to the perſon he loves: he would be the only pleaſure of her ſenſes, the employment of her thoughts, and is angry at every thing ſhe admires, or takes delight in, beſides himſelf.

Phædria's requeſt to his miſtreſs, upon his leaving her for three days, is inimitably beautiful and natural.

Cum milite iſto preſens, abſens ut ſies:
Dies, noctesque me ames: me deſideres:
Me ſomnies: me expectes: de me cogites:
Me ſperes: me te oblectes: mecum tota ſis:
Meus fac ſis poſtremo animus, quando ego ſum tuus. *Ter. Eun. Act.* 1. *Sc.* 2.

"When you are in company with that ſoldier, "behave as if you were abſent: but continue to "love me by day and by night: want me; dream "of me; expect me; think of me; wiſh for me; "delight in me; be wholly with me: in ſhort, be "my very ſoul, as I am yours."

The jealous man's diſeaſe is of ſo malignant a nature, that it converts all he takes, into its own nouriſhment. A cool behaviour ſets him on the rack, and is interpreted as an inſtance of averſion or indifference; a fond one raiſes his ſuſpicions, and looks too much like diſſimulation and artifice. If the perſon he loves, be chearful, her thoughts muſt be employed on another; and if ſad ſhe is certainly thinking on himſelf. In ſhort, there is

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no word or geſture ſo inſignificant, but it gives him new hints, ſeeds his ſuſpicions, and furniſhes him with freſh matters of diſcovery: ſo that if we conſider the effects of this paſſion, one would think it proceeded from an inveterate hatred, rather than an exceſſive love; for certainly, none can meet with more diſquietude and uneaſineſs than a ſuſpected wife, if we except the jealous huſband.

But the great unhappineſs of this paſſion is, that it naturally tends to alienate the affection which it is ſo ſolicitous to engroſs; and that for theſe two reaſons, becauſe it lays too great a conſtraint on the words and actions of the ſuſpected perſon, and, at the ſame time, ſhews you have no honourable opinion of her; both of which are ſtrong motives to averſion.

Nor is this the worſt effect of jealouſy; for it often draws after it a more fatal train of conſequences, and makes the perſon you ſuſpect, guilty of the very crimes you are ſo much afraid of. It is very natural for ſuch who are treated ill and upbraided falſely, to find out an intimate friend that will hear her complaints, condole their ſufferings, and endeavour to ſooth and aſſwage their ſecret reſentments. Beſides, jealouſy puts a woman often in mind of an ill thing that ſhe would not otherwiſe perhaps have thought of, and fills her imagination with ſuch an unlucky idea, as in time grows familiar, excites deſire, and loſes all the ſhame and horror which might at firſt attend it. Nor is it a wonder, if ſhe who ſuffers wrongfully in a man's opinion of her, and has therefore nothing to forfeit in his eſteem, reſolves to give him reaſons for his

ſuſpicions, and to enjoy the pleaſure of the crime, ſince ſhe muſt undergo the ignominy. Such probably were the conſiderations that directed the wiſe man in his advice to husbands; "Be not jealous "over the wife of thy boſom, and teach her not "an evil leſſon againſt thyſelf." Eccleſ.

And here, among the torments which this paſſion produces, we may uſually obſerve, that none are greater mourners than jealous men, when the perſon who provoked their jealouſy is taken from them. Then it is that their love breaks out furiouſly, and throws off all the mixtures of ſuſpicion which choaked and ſmothered it before. The beautiful parts of the character riſe uppermoſt in the jealous husband's memory, and upbraid him with the ill uſage of ſo divine a creature as was once in his poſſeſſion; whilſt all the little imperfections that were before ſo uneaſy to him, wear off from his remembrance, and ſhew themſelves no more.

We may ſee by what has been ſaid, that jealouſy takes the deepeſt root in men of amorous diſpoſitions; and of theſe we find three kinds who are moſt over-run with it.

The firſt are thoſe who are conſcious to themſelves of any infirmity, whether it be weakneſs, old age, deformity, ignorance, or the like. Theſe men are ſo well acquainted with the unamiable part of themſelves, that they have not the confidence to think they are really beloved; and are ſo diſtruſtful of their own merits, that all fondneſs towards them puts them out of countenance, and looks like a jeſt upon their perſons. They grow ſuſpicious on their firſt looking in a glaſs, and are ſtung with jealouſy at

at the ſight of a wrinkle. A handſome fellow immediately alarms them, and every thing that looks young or gay turns their thoughts upon their wives.

A ſecond ſort of men, who are moſt liable to this paſſion, are thoſe of cunning, wary, and diſtruſtful tempers. It is a fault very juſtly found in hiſtories compoſed by politicians, that they leave nothing to chance or humour, but are ſtill for deriving every action from ſome plot or contrivance, for drawing up a perpetual ſcheme of cauſes and events, and preſerving a conſtant correſpondence between the camp and counſel-table. And thus it happens in the affairs of love with men of too refined a thought. They put a conſtruction on a look, and find out a deſign in a ſmile; they give new ſenſes and ſignifications to words and actions; and are ever tormenting themſelves with fancies of their own raiſing: they generally act in a diſguiſe themſelves, and therefore miſtake all outward ſhows and appearances for hypocriſy in others; ſo that I believe no men ſee leſs of the truth and reality of things, than theſe great refiners upon incidents, who are ſo wonderfully ſubtle and over-wiſe in their conceptions.

Now what theſe men fancy they know of women by reflection, your lewd and vicious men believe they have learned by experience. They have ſeen the poor huſband ſo miſled by tricks and artifices, and in the midſt of his inquiries ſo loſt and bewildered in a crooked intrigue, that they ſtill ſuſpect an under-plot in every female action; and eſpecially where they ſee any reſemblance in the behaviour

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of two perſons, are apt to fancy it proceeds from the ſame deſign in both. Theſe men therefore bear hard upon the ſuſpected party, purſue her cloſe through all her turnings and windings, and are too well acquainted with the chaſe, to be flung off by any falſe ſteps or doubles: beſides, their acquaintance and converſation has lain wholly among the vicious part of womankind, and therefore it is no wonder they cenſure all alike, and look upon the whole ſex as a ſpecies of impoſtors. But if, notwithſtanding their private experience, they can get over theſe prejudices, and entertain a favourable opinion of ſome women; yet, their own looſe deſires will ſtir up new ſuſpicions from another ſide, and make them believe all men ſubject to the ſame inclinations with themſelves.

Whether theſe or other motives are moſt predominant, we learn from the modern hiſtories of America, as well as from our own experience in this part of the world, that jealouſy is no Northern paſſion, but rages moſt in thoſe nations that lie neareſt the influence of the ſun. It is a misfortune for a woman to be born between the tropicks; for there lie the hotteſt regions of jealouſy, which as you come northward, cools all along with the climate, till you ſcarce meet any thing like it in the polar circle. Our own nation is very temperately ſituated in this reſpect; and if we meet with ſome few diſordered with the violence of this paſſion, they are not the proper growth of our country, but are many degrees nearer the ſun in their conſtitution, than in their climate.

After this frightful account of jealouſy, and the perſons

ſons who are moſt ſubject to it, it will be but fair to ſhew by what means the paſſion may be beſt allayed, and thoſe who are poſſeſſed with it, ſet at eaſe. Other faults indeed are not under the wife's juriſdiction, and ſhould, if poſſible, eſcape her obſervation; but jealouſy calls upon her particularly for its cure, and deſerves all her art and application in the attempt. Beſides, ſhe has this for her encouragement, that her endeavours will be always pleaſing, and that ſhe will ſtill find the affection of her huſband riſing towards her in proportion as his doubts and ſuſpicions vaniſh; for, as we have ſeen all along, there is ſo great a mixture of love in jealouſy as is well worth the ſeparating. But this ſhall be the ſubject of another paper.

FROM

FROM THE SPECTATOR.

VOLUME III.

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Credula res amor eſt.— Ovid. Met. l. 7. v. 826.

The man who loves is eaſy of belief.

HAVING in my yeſterday's paper diſcovered the nature of jealouſy, and pointed out the perſons who are moſt ſubject to it, I muſt here apply myſelf to my fair correſpondents, who deſire to live well with a jealous huſband, and to eaſe his mind of its unjuſt ſuſpicions.

The firſt rule I ſhall propoſe to be obſerved is, that you never ſeem to diſlike in another what the jealous man is himſelf guilty of, or to admire any thing in which he himſelf does not excel. A jealous man is very quick in his applications, he knows how to find a double edge in an invective, and to draw a ſatire on himſelf out of a panegyric on another. He does not trouble himſelf to conſider the perſon, but to direct the character; and is ſecretly pleaſed or confounded, as he finds more or leſs of himſelf in it. The commendation of any thing in

in another ſtirs up his jealouſy, as it ſhews you have a value for others beſides himſelf; but the commendation of that, which he himſelf wants, inflames him more, as it ſhews that in ſome reſpects you preſer others before him. Jealouſy is admirably deſcribed in this view, by Horace, in his ode to Lydia.

Quum tu, Lydia, Telephi
Cervicem roſeam, et cerea Telephi
Laudas brachia, væ meum
Fervens difficili bile tumet jecur:
Tunc nec mens mihi, nec color
Certa ſede manet; humor et ingenas
Furtim labitur arguens
Quam lentis penitus macerer ignibus.

When Telephus his youthful charms,
His roſy neck and winding arms,
With endleſs raptures you recite,
And in that pleaſing name delight;
My heart, inflam'd by jealous heats,
With numberleſs reſentments beats;
From my pale cheek the colour flies,
And all the man within me dies:
By turns my hidden grief appears
In riſing ſighs and falling tears,
That ſhow too well the warm deſires,
The ſilent, ſlow, conſuming fires,
Which on my inmoſt vitals prey,
And melt my very ſoul away.

The jealous man is not indeed angry if you diſ-

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like another; but if you find thoſe faults which are to be found in his own character, you diſcover not only your diſlike of another, but of himſelf. In ſhort, he is ſo deſirous of ingroſſing all your love, that he is grieved at the want of any charm, which he believes has power to raiſe it; and if he finds by your cenſures on others, that he is not ſo agreeable in your opinion as he might be, he naturally concludes you could love him better if he had other qualifications, and that by conſequence your affection does not riſe ſo high as he thinks it ought. If therefore his temper be grave or ſullen, you muſt not be too much pleaſed with a jeſt, or tranſported with any thing that is gay and diverting. If his beauty be none of the beſt, you muſt be a profeſſed admirer of prudence, or any other quality he is maſter of, or, at leaſt, vain enough to think he is.

In the next place, you muſt be ſure to be free and open in your converſation with him, and to let in light upon your actions, to unravel all your deſigns, and diſcover every ſecret, however trifling or indifferent. A jealous huſband has a particular averſion to winks and whiſpers, and if he does not ſee to the bottom of every thing, will be ſure to go beyond it in his fears and ſuſpicions. He will always expect to be your chief confident, and where he finds himſelf kept out of a ſecret, will believe there is more in it than there ſhould be. And here it is of great concern, that you preſerve the character of ſincerity, uniform, and all of a piece: for if he once finds a falſe gloſs upon any ſingle action, he quickly ſuſpects all the reſt; his working imagination immediately takes a falſe hint,

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and runs off with it into ſeveral remote conſequences, till he has proved very ingenious in working out his own miſery.

If both theſe methods fail, the beſt way will be to let him ſee you are much caſt down and afflicted for the ill opinion he entertains of you, and the diſquietudes he himſelf ſuffers for your ſake. There are many who take a kind of barbarous pleaſure in the jealouſy of thoſe who love them, and inſult over an aking heart, and triumph in their charms which are able to excite ſo much uneaſineſs.

Ardeat ipſa licet, tormentis gaudet amantis,
JUV. Sat. 6. v. 208.

Tho' equal pains her peace of mind deſtroy,
A lover's torments give her ſpiteful joy.

But theſe often carry the humour ſo far, till their affected coldneſs and indifference quite kills all the fondneſs of a lover, and are then ſure to meet in their turn with all the contempt and ſcorn that is due to ſo inſolent a behaviour. On the contrary, it is very probable a melancholy, dejected carriage, the uſual effects of injured innocence, may ſoften the jealous huſband into pity, make him ſenſible of the wrong he does you, and work out of his mind all thoſe fears and ſuſpicions that make you both unhappy. At leaſt it will have this good effect, that he will keep his jealouſy to himſelf, and repine in private, either becauſe he is ſenſible it is a weakneſs, and will therefore hide it from your knowledge, or becauſe he will be apt to fear ſome ill ef-

fect it may produce, in cooling your love towards him, or diverting it to another.

There is ſtill another ſecret that can never fail, if you can once get it believed, and which is often practiſed by women of greater cunning than virtue; this is to change ſides for a while with the jealous man, and to turn his own paſſion upon himſelf; to take ſome occaſion of growing jealous of him, and to follow the example he himſelf hath ſet you. This counterfeited jealouſy will bring him a great deal of pleaſure, if he thinks it real; for he knows experimentally how much love goes along with this paſſion, and will beſides feel ſomething like the ſatisfaction of a revenge, in ſeeing you undergo all his own tortures. But this, indeed, is an artifice ſo difficult, and at the ſame time ſo diſingenuous, that it ought never to be put in practice, but by ſuch as have ſkill enough to cover the deceit, and innocence to render it excuſable.

I ſhall conclude this eſſay with the ſtory of Herod and Mariamne, as I have collected it out of Joſephus; which may ſerve almoſt as an example to whatever can be ſaid on this ſubject.

Mariamne had all the charms that beauty, birth, wit, and youth could give a woman, and Herod all the love that ſuch charms are able to raiſe in a warm and amorous diſpoſition. In the midſt of this his fondneſs for Mariamne, he put her brother to death, as he did her father not many years after. The barbarity of the action was repreſented to Mark Antony, who immediately ſummoned Herod into Egypt, to anſwer for the crime that was there laid to his charge. Herod attributed the ſummons to Antony's

tony's deſire of Mariamne, whom therefore, before his departure, he gave into the cuſtody of his uncle Joſeph, with private orders to put her to death, if any ſuch violence was offered to himſelf. This Joſeph was much delighted with Mariamne's converſation, and endeavoured with all his art and rhetoric, to ſet out the exceſs of Herod's paſſion for her; but when he ſtill found her cold and incredulous, he inconſiderately told her, as a certain inſtance of her lord's affection, the private orders he had left behind him, which plainly ſhewed, according to Joſeph's interpretation, that he could neither live nor die without her. This barbarous inſtance of a wild unreaſonable paſſion quite put out, for a time, thoſe little remains of affection ſhe ſtill had for her lord: her thoughts were ſo wholly taken up with the cruelty of his orders, that ſhe could not conſider the kindneſs that produced them, and therefore repreſented him in her imagination rather under the frightful idea of a murderer than a lover. Herod was at length acquitted and diſmiſſed by Mark Antony, when his ſoul was all in flames for his Mariamne; but before their meeting, he was not a little alarmed at the report he had heard of his uncle's converſation and familiarity with her in his abſence. This therefore was the firſt diſcourſe he entertained her with, in which ſhe found it no eaſy matter to quiet his ſuſpicions. But at laſt he appeared ſo well ſatisfied of her innocence, that from reproaches and wranglings he fell to tears and embraces. Both of them wept very tenderly at their reconciliation, and Herod poured out his whole ſoul to her in the warmeſt proteſtations

ſtations of love and conſtancy: when, amidſt all his ſighs and languiſhings ſhe aſked him, whether the private orders he left with his uncle Joſeph were an inſtance of ſuch an inflamed affection. The jealous king was immediately rouſed at ſo unexpected a queſtion, and concluded his uncle muſt have been too familiar with her, before he would have diſcovered ſuch a ſecret. In ſhort, he put his uncle to death, and with difficulty prevailed upon himſelf to ſpare Mariamne.

After this he was forced on a ſecond journey into Egypt, when he committed his lady to the care of Sohemus, with the ſame private orders he had before given his uncle, if any miſchief befel him. In the mean while Mariamne ſo won upon Sohemus by her preſents and obliging converſation, that ſhe drew all the ſecret from him, with which Herod had intruſted him; ſo that after his return, when he flew to her with all the tranſports of joy and love, ſhe received him coldly with ſighs and tears, and all the marks of indifference and averſion. This reception ſo ſtirred up his indignation, that he had certainly ſlain her with his own hands, had not he feared he himſelf ſhould have become the greater ſufferer by it. It was not long after this, when he had another violent return of love upon him; Mariamne was therefore ſent for to him, whom he endeavoured to ſoften and reconcile with all poſſible conjugal careſſes and endearments; but ſhe declined his embraces, and anſwered all his fondneſs with bitter invectives for the death of her father and her brother. This behaviour ſo incenſed Herod, that he very hardly refrained from ſtrik-

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ing her; when in the heat of their quarrel there came in a witneſs, ſuborned by ſome of Mariamne's enemies, who accuſed her to the king of a deſign to poiſon him. Herod was now prepared to hear any thing in her prejudice, and immediately ordered her ſervant to be ſtretched upon the rack; who in the extremity of his tortures confeſſed, that his miſtreſs's averſion to the king aroſe from ſomething Sohemus had told her; but as for any deſign of poiſoning, he utterly diſowned the leaſt knowledge of it. This confeſſion quickly proved fatal to Sohemus, who now lay under the ſame ſuſpicions and ſentence that Joſeph had before him on the like occaſion. Nor would Herod reſt here; but accuſed her with great vehemence of a deſign upon his life, and by his authority with the judges had her publickly condemned and executed. Herod ſoon after her death grew melancholy and dejected, retiring from the publick adminiſtration of affairs into a ſolitary foreſt, and there abandoning himſelf to all the black conſiderations, which naturally ariſe from a paſſion made up of love, remorſe, pity, and deſpair. He uſed to rave for his Mariamne, and to call upon her in his diſtracted fits; and in all probability would ſoon have followed her, had not his thoughts been ſeaſonably called off from ſo ſad an object by publick ſtorms, which at that time very nearly threatened him.

FINIS.

BRITISH
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Sir,

I hope you want